

STERLING

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Sandys Travels, CONTAINING AN **H I S T O R Y** OF THE

Original and present State of the *Turkisb Empire*:
Their Laws, Government, Policy, Military Force,
Courts of Justice, and Commerce.

The *M A H O M E T A N RELIGION and CEREMONIES*:

A DESCRIPTION of *CONSTANTINOPLE*,
The Grand Signior's *Seraglio*, and his manner of living;

ALSO,

Of *G R E E C E*, With the *RELIGION and CUSTOMS*
of the *G R E C I A N S*.

Of *A E G Y P T*; the Antiquity, Hieroglyphicks, Rites, Customs,
Discipline, and Religion of the *Egyptians*.

A V O Y A G E on the River *N I L U S*:

Of *Armenia, Grand Cairo, Rhodes, the Pyramids, Colossus*;
The former flourishing and present State of *ALEXANDRIA*.

A Description of the *H O L Y - L A N D*; of the *J e w s*, and several
Sects of *Christians* living there; of *Jerusalem, Sepulchre of Christ*,
Temple of Solomon; and what else either of Antiquity,
or worth observation.

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L A S T LY, C

I T A L Y described, and the Islands adjoining; as *Cyprus, Crete, Malta, Sicilia*, the *Zolian Islands*; Of *Rome, Venice, Naples, Syracuse, Messina, Etna, Scylla, and Charybdis*; and other places of Note.

Illustrated with Fifty Graven Maps and Figures.

The *Seventh Edition*.

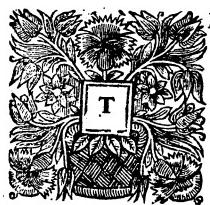
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TO THE
P R I N C E.

SIR,



HE Eminence of the degree wherein God and Nature hath placed you, doth allure the eyes; and the hopefulness of your Virtues, win the love of all men. For virtue being in a private person an exemplary ornament; advanceth it self in a Prince to a publick blessing. And, as the Sun to the world, so bringeth it both light and life to a Kingdom; a light of direction by glorious example, and a life of joy through a gracious Government. From the just and serious consideration whereof, there springeth in minds not brutish, a thankful correspondence of affection and duty; still pressing to express themselves in endeavours of service. Which also hath caused me (most noble Prince) not furnished of better means, to offer in humble zeal to your Princely view these my doubled Travels; once with some toil and danger performed, and now recorded with sincerity and diligence. The parts I speak of are the most renowned Countries and Kingdoms: once the Seats of most glorious and triumphant Empires; the Theatres of valour and heroic actions; the soils enriched with all earthly felicities; the places where Nature hath produced her wonderful works; where Arts and Sciences have been invented and perfected; where wisdom, virtue, policy, and civility have been planted, have flourished: and lastly, where God himself did place his own Common-wealth, gave Laws and Oracles, inspired his Prophets, sent Angels to converse with men; above all, where the Son of God descended

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to

to become man ; where he honoured the earth with his beautiful steps, wrought the work of our Redemption, triumphed over death, and ascended into glory. Which Countries, once so glorious and famous for their happy estate, are now through vice and ingratitude, become the most deplored spectacles of extream misery ; the wild beasts of mankind having broken in upon them, and rooted out all civility, and the pride of a stern and barbarous Tyrant possessing the Thrones of ancient and just Dominion. Who aiming only at the height of greatness and sensuality, hath in tract of time reduced so great and goodly a part of the world, to that lamentable distress and servitude, under which (to the astonishment of the understanding beholders) it now faints and groaneth. Those rich lands at this present remain waste and overgrown with bushes, receptacles of wild beasts, of thieves and murderers, large Territories dispeopled, or thinly inhabited ; good Cities made desolate ; sumptuous buildings become ruines, glorious Temples either subverted, or prostituted to impiety ; true Religion discountenanced and oppressed, all Nobility extinguished ; no light of learning permitted, nor virtue cherished : violence and rapine insulting over all, and leaving no security save to an abject mind, and unlook'd on poverty. Which calamities of theirs, so great and deserved are to the rest of the world as threatening instructions. For assistance wherein, I have not only related what I saw of their present condition, but so far as convenience might permit, presented a brief view of their former estates, and first antiquities of those people and countries : thence to draw a right image of the frailty of man, the mutability of whatsoever is worldly ; and assurance that as there is nothing unchangeable saving God, so nothing stalle but by his Grace and Protection. Accept, Great Prince, these weak endeavours of a strong desire : which shall be always devoted to do your Highness all acceptable service, and ever rejoice in your prosperity and happiness.

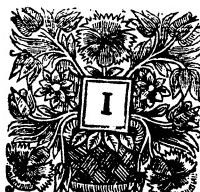
GEORGE SANDYS.



A
R E L A T I O N
O F A
J O U R N E Y ;
C O N T A I N I N G

A Description of the *Turkish Empire of Egypt*, of
the *Holy Land*, of the remote Parts of *Italy*, and
I S L A N D S adjoyning.

THE FIRST BOOK.



Began my Journey through *France*, hard upon the time when that execrable Murther was committed upon the person of *Henry* the Fourth, by an obscure Varlet, even in the streets of his principal City, by day, and then when Royally attended; to shew that there is none so contemptible, that contemneth his own life, but is the master of another mans. Triumphs were interrupted by Funerals, and mens minds did labour with fearful expectations. The Princes of the Blood discontented, the Nobles factious: those of the Religion daily threatened, and nightly fearing a Massacre. Mean-while a number of Soldiers are drawn by small

numbers into the City to confront all outrages.

France I forbear to speak of, and the les remote parts of *Italy*, daily surveyed and exactly related. At *Venice* I will begin my Journal. From whence we departed on the 20. of *August* 1610. in the little Defence of *London*. Two days after we touched at *Rovigno*, a Town of *Itria*, and under the *Venetian*, high-mounted on a Hill, not unfruitful in Olives; the Haven convenient and guarded with a Castle. Here those that are bound for *Venice*, do take a Pile for their securer entrance at the Bars of *Malamoco*. The Town is poor (as are the rest thereabout) by reason of the Neighbourhood of *Venice*, some twenty leagues distan^t, which doth draw unto it the general Commerce: they prohibiting all Traffick elsewhere throughout the whole Gulph. The Country adjoining, mountainous and wide, yet celebrated for Quarries of excellent Marble, which do so adorn the *Venetian* Palaces: one Mountain furmounting the rest, called *Monte magiore*, hilt discovered by the Sailer, abounding with rare and far-sought Physical Simples. The *Itrians* are said to descend of the *Calchians*, of those that were sent by *Oterz* in pursuit of the *Argonauts*. Their chief City is called

B

This

This Sea (now the Gulph of *Venice*) was formerly named *Atraticum* of *Adria*, a famous City built by the *Tuscanes* at the mouth of *Eridanus*.

Olim ingens decus *Hesperis*, lux addita terra,
Eridani cujus proliuit unda pedes :
Nunc vix nomen habet, letho informe cadaver,
Et famulos fordinis Adria purer aquis.
Transflatum est also Imperium titulio vescisti:
Ecce novos dirat pifica ruina latet.
Dira ramea frusta facta fortuna superbos.
Disce quanu valent sceptra manere diu.
Nunc igitur melius mea res : secura timoris,
Cum vigore, fortis lega soluta mea.

J. C. Scaliger.

*The pride of Italy, that did before
On Earth a beauty, wroth by silver Po :
Scarce nam'd, a deform'd caro/cis, raymon streams
Now Adria vents, being foal in her own streams.
Empire, and title, both from thee are borne:
And thy old ruines never Lar's adorn.
Fortune thou fally liftst up on high :
Of Scepters see the perpetuity !
In better state now stand I, dispossess
Of fears : from my hard destitutes releaste.*

Of this the then born Emperor *Adrian* received his name. The Gulph divideth *Italy* from *Illyria*, joyning East-ward with the *Mediterraneum*, about the Cape of *Orramo* : being even hundred miles in length, and leuencore in latitude. It affordeth few Harbors unto *Italy*. (*Ancona*, *Brundisium*, and *Orramo*, the principal), and almost only) but many to the oppofite shore, with multitudes of Islands. A Sea tempeſtuous and unfaithful : at an instant incensed with ſudden gulls ; but chiefly with the Southern winds.

Quo non arbitri Adria ?
Major, tollere ſeu ponere vult freta.
Hor. J. 1. Ode 3.

On *Adria* none more great than thoe :
Would they enraged, or ſea compote.

But more dreadful are the Northern, beating upon the harbourles ſhore. The *Venetians* are Lords of this Sea, but not without contention with the Papacy. On Ascencion-day the Duke, accompanied with the *Clarissimo* of that Signiory, is rowed thither in the *Bucentor*, a triumphal Galley, richly and exquifitely gilded : above there is a room (beneath which they row) comprehending the whole length and breadth of that Galley, near the Poup a Throne ; the ſelf accommodated with ſeats, where he ſolemny elcouþon the Sea, confirmed by a Ring thrown therin : the Nuptial pledge and Symbole of ſubjection. This Ceremony received a beginning from that fame ſea-battel fought and won by the *Venetians*, under the conduct of *Sebastiano Zani*, againſt the Forces of *Frederick Barbarroſſa*, in the quarrel of Pope *Alexander the Third* : who flying the Emperours fury, in the habit of a Cook, repaired to *Venice*, and there lived long disguised in the Monastery of *Cloſity*. *Zani* returning in Triumphant with the Emperour ſon, was met by the Pope, and faluted in this manner : Here take, Oh *Zani*, this Ring of Gold, and by giving it to the Sea, oblige it unto thee. A Ceremony that thall on this day be yearly obſerved, both by thee and thy Succelfors : that poſterity may know how you have purchased the Dominion thereof by your valours, and made it ſubject unto you, as a Wife to her Husband. But the Pirates hereabout do now more than ſhare with them in that Sovereignty, who gather ſuch courage from the timorousneſſe of divers, that little Frigat will often not fear to venture on an *Argoſte* : ney, ſome of them will not abide the encounter ; but run aſhore before the purſuer : (as if a Whale ſhould flye from a Dolphin) glad that with wrack of Ship, and losſ of Goods they may prolong a dclpied life, or retain undercved liberty.

We failed all along in the fight of *Dalmatia*, which lyeth between *Iheris* and *Epirus*, called anciently *Illyria*, of *Illyris* the Son of *Cadmus*, afterwards *Dalmatia*, of the City *Dalmatinum*; and at this day *Sclavonia*, of the *Sclavi*, a people of *Sarmatia*: who leaving their own homes in the Reign of *Juditianus*, were planted by him in *Thracia*, and afterward in the days of *Mauricius* and *Phocas*, became poſſeffors of his Country. Patient they are of labour, and able of body. The meaner fort will tug luſily at an Oar, and are by their Sovereigns of *Venice* (such as remain under that State) imploied to that purpoſe. The Women married not till the age of 24. nor the men until 30: perhaps the cauſe of their strength, and so big proportions : or for that bred in a mountainous Country, who are generally oblieved to over-size thoſe that dwell on low levels. Three thouſand Horſmen of this Country, and the Islands hereabout are inrolded in the *Venetian Militia*. They diſſent not from the *Greek* Church in their Religion,

gion. Throughout the North part of the Worl'd their Language is understood and ſpoken : even from thence almoft to the Confines of *Tartaria*. The men wear half-sleeced Gowns of Violet-cloth, with Bonnets of the fame. They nouriſh only a lock of hair on the crown of their heads, the refl all ſhaven. The Women wear theirs not long, and dye them black for the moft part. Their chief City is *Ragusa* (hertoſore *Epidaurus*) a Common-wealtheſt of it ſelt : famous for Merchandise and plenty of ſhipping. Many ſmall Islands belong thereto, but little of the Continent. They pay Tribute to the *Turk*, 14000 Zecchins yearly, and ſpend as muſt more upon them in gifts and entertainment : lending the Grand Signior every year a Ship loaden with Pitch for the uſe of his Gallies, whereby they purſue their peace, and a diſcharge of Duties throughout the *Ottoman Empire*.

Corfu, the firſt Island of note that we paſs by, lyeth in the *Ionian Sea* ; ſtreching Eafe and Welt in form of a Bow : 54 miles long, 24 broad and diſtant about 12 from the Main of *Epirus*. Called formerly *Corcyra*, of *Corcyra*, the Daughter of *Aſopus* there buried : but more anciently *Pheacia*. Celebrated by Homer for the ſhipwreck of *Ulyſſes*, and Orchards of *Alicinou*.

*These at no time do their rare fruit forego :
Still breathing Zephyrus makes ſome to grow
Others to ripen. Growing fruits supply
The gathered : and ſucceed ſo orderly.*

*Ex iis fructus nunquam perit, neque deficit,
Hycme, neque ælate, rato anno durans, ſane ſemper
Zephyrus spirans haec crescere facit aliisque maturare.
pirum post pirum ſenſerit, pomum post pomum,
Porro post uam uva, ſucus post ſucum.
Hom. Od. 1. 1.*

The South part thereof is mountainous, and defective in waters : where they ſow little Corn, in that ſubject to be blaſted by the Southern winds, at ſuch times as it floweth : the North part level ; the whole adorned with Groves of Oranges, Lemons, Pomegranates, Fig-trees, Olives, and the like ; enriched with excellent Wines and abundance of Honey. Upon the North-fide stands a City that takes the name of the Island, with a Caſtle ſtrongly ſeatd on a high Rock, which joyneth by an Ilethmo to the land, and impregnably fortified. The *Turk* have teſtified as much in their many repulſes. It is the Chair of an Archbiſhop : inhabited for the moft by *Cretians*, as is the whole Island, and ſubject to the *Venetians*.

St. *Maura* lyeth next unto thiſt : once adjoyning to the Continent, and ſeparated by the labour of the Inhabitants : yet no further removed than by a Bridge to be paſt into. Called it was formerly *Leucadia*, of a white Rock which lyeth before it, towards *Cephalenia*, on which ſlood the Temple of *Apollo* : from whence by leaping into the ſea, it is ſaid, that ſuch as unfortunately loved, were cured of that fury. To this the Poetrie *Sappho* was thus aduiled.

*Hie to Ambracia, ſince unequal fires
Conſume thee. From a rock, there that affires :
Phœbus doth all the ample deep ſurvey :
Met call's *Aleum* and *Leucadia*.
Deuacalon mad for Pyrrha, grief to eafe,
Leapt down from thence, and ſafely preſt the ſea.
Forthwith chang'd Love ſtead the careleſs breſt
Of dredn't Deuacalon, and his fury ceaſt.
That place retains thiſt verue : thither hafte,
And fear not from on high thy ſelf to eafe.*

And ſo the did, if we may credit *Menander*.

*Who with ambitious glory ſtung
And con'nd Lov's fury, head-long flung
Her ſelf from high cliff, after ſte,/
Phœbus, had made her vows to thee.*

*Quoniam non ignibus æquis
Uteris, Ambracia eft terra petenda tibi.
Phœbus ad excello, quantum patet, apicit aquor,
At tuum populi, Lucadumque vocent.
Hinc de Deuacalon Pyrrha ſuccensus amore
Mint' illato corpore quippe aqua.
Nec mors, verius auer fugit lentifluma ater.
Pectora : Deuacalon igne levatus erat.
Hanc legem locus ille tenet : pte protinus altam
Leucada : nec laxo defiluſiuſe time.*

Ovid. Ep. 21.

*Superbam nimium venata gloriam,
Furiōſo defiderio precipitem dedit
Ab aero ſeſe scopulo, cum Rex tibi
(Phœbus) vota feciſſerat.*

Others more curiouſe in the ſearch of Antiquities, do attribute the firſt doing thereof unto *Cephalus* for the Love of *Pterela*. It is ſaid, *Artemifia* after the death of *Manjulus*, contemned by *Dardanus* a Youth of *Abydos*, in revenge thereof pulled forth

his eyes notwithstanding still desperately loving, repaid to this Rock for a remedy : who perished in the fall, and had here her sepulture. It was a custom amongst the Leucadians in their yearly solemnities, as a proprietary Sacrifice to *Apollo*, to throw one from the top, condemned before for his offences, stuck with all sorts of feathers, and birds tyed about him, that his fall by their flutterings might become the less violent : received below by a number in Boats, and so thrust out of their confines. In this Island they have a City inhabited for the most part by *Jews* : received by *Bajazet* the second, at such time as they were expell'd *Spain* by King *Ferdinand*.

Val de Compare, a little beyond prefenteeth her rocky Mountains, containing circuit about fifty miles: now inhabited by Exiles and Pirates, once called *Ibaca*, so celebrated for the birth of *Ulysses*; who was not only Lord of that barren Island, but

At Ulysses duebat Cephalenenses magnanimos,
Qui Ithacam tenebant & Nereum frondosam :
Et Crocylia habitabant & Egilipam aperam,
Quique Zacynthus habitabant & qui Samum incolebant.
Quique Epirum habitabant & oppositam Continentem
incolebant.
His quidem Ulysses imperabat Jovi consilio par.

*The valiant Cephalenians, and they
Who Egilipa, Same, Ithaca,
Woody Neritus, watry Croacyl,
Zacynthus and Epire posse: who till
Th' opposed Continent, Ulysses led
In counsel like to Jove.—*

between this and the mouth of the Gulph of *Lepanto* (once named the Gulph of *Corinth*) lie certain little Islands, or rather great Rocks, now called *Curzolari*, heretofore *Echinades*: made famous by that memorable Sea-battle there obtained against the *Turk* by *Don John of Austria*, in the year 1571. and sung by a crowned Muf-

We failed close by *Cephalenia*, retaining that ancient name of *Cephalus*, the Son of *Deion*, who banished *Athena* for the unfortunate slaughter of *Procris*, repaired to *Thebes*, and accompanying *Ambitryo* in his Wars, made his abode in this Island, which was called formerly *Melana* and *Melenae*. It is triangular in form, and 160 miles in circumference : the Mountains intermixed with profitable Valleys, and the Woods with Champaign. Unwatered with Rivers; and poor in Fountains, but abounding with Wheat, Honey, Currants, Manna, Cheepe, Wool, Turkies, excellent Oyl, incomparable (though not long lasting) Muscadines, and Powder for the dying of Scarlet. This grows like a blifter on the leaf of the holy Oak a little shrub, yet producing Acorns, being gathered, they rub out of it a certain red dust, that converteth after a while into worms, which they kill with Wine, when they begin to quicken. Amongst her many Harbours, *Argofilo* is the principal, capacious enough for a Navy. The Inhabitants of this Island are *Grecians*, and *Venetians* their Sovereigns. Having past through the Straights that divide this Island from the next (vulgarly called *Canale del Zini*) on the second of September we entred the Haven of *Zacimbo*, and lated the Cattle with our Ordnance.

This Island (900 miles distant from *Venice*) so called of *Zacinthus* the Son of *Dardanus*, and as this day *Zant*, containeth in circuit not past 60 miles. On the South and South-East fides rocky and mountainous, but plain in the mid, and unspeakably fruitful, producing the best Oyl of the World, and excellent strong Wines, both white and red, which they call *Ribolla*. But the chief Riches thereof consisteth in Curans, which draweth hither much Traffick (especially from *England* and *Holland*; for here they know not what to do with them) inasmuch that whereas before they were scarce able to free themselves from impotunate famine, they now (besides their private gettings, amounting to 150000 Zecchins) do yearly pay unto St. *Mark* 48000 Dollars for Customs and other Duties. It is impossible that so little a portion of Earth, so employed, should be more beneficial; that mountainous part being barren, and the rest comprised within two or three very ample Valleys, but those all over-husbanded like an entire Garden. They few little Corn, as employing their grounds to better advantages, for which they sometimes suffer, being ready to starve, when the weather continueth for a season tempestuous, and that they cannot fetch their provision, which they have as well of Flesh as of Corn, from *Morea*, being ten leagues distant. They have Salt-pits of their own, and store of fresh water, but little or no wood, though celebrated for the abundance thereof, by *Homer* and *Virgil*. Of which, his *Aeneas* together with the Islands before mentioned.

Wood

*Woody Zacinthus, Sea-girt, we descrie,
Dulichium, Same, Neritus cliff bie.
From Ithaca rocky, Laertes land, we fled,
And curst the soil that dire Ulysses bred.
Amor the Cloud-toppe Leucata appear'd:
And high Apollo by the sailor fix'd.*

Jam medio appetat fluctu nemorosa Zephyrus.
Dulichiumque, Sameque, & Neritos ardua faxit;
Effugimus scopulos Ithaca, Laeria regna.
Et terram alitimicem l'avi excravimus Ulyssis.
Mox & Leucatae nimbosa cacumina montis;
Et formidatus nauis aperitur Apollo.

About the Island there are many Roads, but one only Harbour (if I may so name it, being undefended from the North-East and North-West winds) lying on the North-East side thereof, and opening towards Moreo : safe, and of a convenient receipt for Ships, respect we either the number or burthen : and much frequented from all parts; who here commonly touch in their going forth, and in their returns. So that you shall not long stay for a passage, be you either bound for *Venice*, *Constantinople*, *Tripoli*, *Alexandria*, the Islands of the Mid-land Sea, or divers places of the Ocean. It is here a custom strictly observed (as also elsewhere within the Straits belonging to the Christians) not to suffer any to traffick, or come ashore, before they have a *Pratwick* from the Signors of Health: which will not be granted until forty days after their arrival, especially if the Ship come from *Turkie*, and bring not a Certificate, that the place from whence they came is free from the infection: if so, perchance their relapse may be shortened: during which time they have a Guardian set over them. They will not suffer a Letter to be delivered, if sealed with thread, before it be opened and aired. If such as come to speak with them do but touch one of the Ships, or sometimes but a Rope, they shall be forced to ascend, and remain there for the time limited; it being death to him that shall come ashore without licence. Notwithstanding, they at request will carry you to the *Lazareto* (which is in the nature of a Pest-house) there to abide until the date be expired. But if any fall sick amongst them in the mean-season, their *Pratwick* is accordingly prolonged. A great inconvenience to the Merchants, but at *Venice* intolerable: where when they have a *Pratwick*, they are enforced to unload at the *Lazareto*. So under pretence of airing, their Goods are opened; their quantity, quality and condition known; redounding much to their detriments. But for that we came from *Venice*, we were freed from this mischief, and presently suffered to land.

The Town taking or giving a name to the Island, stretcheth along between the West-side of the Haven, and the foot of the Mountain; perhaps a mile in length, in breadth but narrow. The streets unpaved, the building low, by reason of the often Earthquakes whereunto this Island is miserably subject.

*When through Earth hollows, the collected wind
Throngs from some part, nor ready vent can find
The vast caves it assails with horrid might :
Earth-quakes percuessed men with the affright.
Then eminent ruin'd those proud strata's threat
That most aspire ; more safe to be let great.*

Præterea ventus cum per loca subcava terræ
Collectus parte ex una procumbit, & urgeat
Obnixus magnis speluncas viribus altas,
Incubit tellus, quo venti prona premit vis.
Tum supra terram quæ sunt extorta domorum,
Ad cœlumque magis quanto lunt edita quaque,
Inclinata minas in candem prodiit patrem,
Protracta quæ tristes impendunt ire parat,
Litteræ 1.6.

Two hapned during my short abode there, though of small importance. Although the heat of the Town be excessive hot, yet it is happily qualified by a North-East gale that bloweth from Sea most constantly about the midft of the day. Divers of their houfes are shadowed with Vines that bear a certain great grape, which in regard of their shape were called *Bumafos* by the *Grecians*, the clusters being of a marvellous greatness. High above the Town, on the top of a steep round Mountain stands the Castle, which over-looketh the Sea, and commandeth the Harbour: a little City of it self, ascended unto by a difficult paſſage, strong, and well flored with munitions. Here a Garrison is kept; ſupplied by the Townſ-men upon each ſudden summons. Upon the Wall a Watchman standeth continually, to diſcover the ſhipping that approacheth: who hangs out as many Flags as he defreyteth Veffels, ſquare it Ships, if Gallies pendants. Here the Gouvernor of the Illand hath his reſidence, whom they call the *Providence*, with two *Configlieri*, all Gentlemen of *Venice* (the conuent of two prevailing againſt the third) together with the Chancellour (who are every third year removed) with other inferior Officers, where all Cautes are adjudged, both Criminal and judicial. Over the Court of Justice there is written this Diſtriſion:

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Hic locus odit, amat, puniit, conservat, honorat,
Nequitiam, pacem, criminis, iura, probos.

This place doth bste, love, puniit, keep, requite,
Voluptuous Riot, Peace, Crimes, Laws, th' upright.

The Great Turk hath yearly a present of Falcons from the Gouverneur, (accompanied, as some say, with 1200 Zecchins) which he calleth a Tribute : it being in his power to distract them at his pleasure, by restraining the relief of Victuals which they have from Morez, and his adjoining Dominions. Whilſt we were here, the Captain Baffa palt by with 60 Gallics : who yearly about this time faileth in circuit, to receive Tribute, suppreſſe Pirates, and to do ſome Exploit upon the Maltese, Spaniards, and Florentines, with whom they are only in Hostility. Divers of their Gallics putting into the Haven, were courtoſouly entertained : for the Venetians endeavour, as much as in them lies, to keep good quarters with the Turk, not only for the reaſon aforesaid (which perhaps might intend as far as their City: their Territories, though large and fruitfull, too narrow to ſustain fo populous a State, if unreleſed from Turkie, and that their paſſage into the Mid-land Sea were interrupted) nor for the loſs they ſhould ſustain by the caſtation of Trafſick, with the Mahometans; but knowing him by dear expeſence too powerful an Adverſary for them by Land, and though they are perhaps ſtrong enough by Sea, yet, ſhould they loſe a Navy, their loſs were unrecovorable, whereas the Turk within the ſpace of a year is able to ſet forth another.

The Inhabitants of this Land are in general, *Grecians* (of whom we will ſpeak no more than concerns the particular cuſoms of the place, reſerving the reſt to our relation of that people) in habit they imitate the *Italians*, but tranſend them in their revenges, and infinitely leſs civil. They will threaten to kill a Merchant that will not buy their Commodities: and make more conſcience to break a Fath, than commit a Murther. One of them at our being here, purſued a poor Sailer (an Englishman) for offering but to carry a little Bag of Currans aboard uncuſtomed, and killed him running up a pair of Stairs for ſuccour. He is weary of his life that hath a diſference with any of them, and will walk abroad after day-light. But cowarſeſs is joyned with their crueltie, who dare do nothing, but ſudden upon advantages, and are ever privately armed. Encouraged to villainies by the remiſneſs of their Laws; for none will lay hands upon an offender, until fourteen days after that he be called to the Scale (an eminent place where one doth ſtand and publickly cite the offender) who in the mean time hath leſiure to make his own peace, or elſe to abſent himſelf. If then he appear not, they baniſh him, and propound a reward according to the greatness of the offence, to him that ſhall either kill or take him alive: and if it be done by one that is baniſhed, his own baniſhment (the leaſt reward) is releaſed. The Labourers do go into the fields with Swords and Partizans, as if in an Enemies Country, bringing home their Wines and Oyls in Hogs-skins, the inſides turn'd outward. It is a cuſtom among them to invite certain men unto their Marriages, whom they call Compers. Every one of them do below a King, which the Priſt doth put upon the Bride and Bridegrooms fingers, interchangeably thifting them; and to he doth the Garlands of their heads. Of theſe they are never jealous (an abuſe in that kind reputed as detestable a crime, as if committed by a natural Brother) ſo that they lightly chufe thoſe for their Compers, that have been formerly iuſticed too familiar. The Bridegroom entring the Church, ſticks his Dagger in the door, held available againſt Inchantment. For here it is a common practice to bewitch them: made thereby impotent with their Wives, until the Charm be burnt, or otherwife conuinc'd: inſomuch that oftentimes (as they ſay) the Mothers of the beroghted, by way of prevention do bewitch themſelves, and again unlooke them as ſoon as the Marriage is conuermated. A practice wherof former times have been guilty: ſome manner perhaps delivered by Virgil in theſe Verſes.

Nec tribus nodis ternos Amarylli colores,
Nec Amariſſi modo, & Veneris, dic, vincula, nec. Eleg. 8.
Three knots knit on three threds of different dyes,
Haste Amaryll, and ſay, Loves bonds I tye.

And in another following, the Inchanters having made two images of her Beloved, the one of Clay, the other of Wax, and throwing them into the fire, ſaiſt:

As

At hiſ clay, and thiſ wax, the fire the ſame
Hardens, and melts; ſo be, in our loves flame.

Limus ut hiſ dureſit, & haſe ut cera liqueſcit.
Uno eodemque igni; ſic noſtro Daſphini amore.
Item.

The Nuptial sheets (as in ſome caſes commanded by the *Mufical Law*) are publicly known, and preſerved by their preſents as a teſtimony of their uncorrupted Virginities.

There be here two Bifhops: one of the *Greeks*, and another of the *Latines*. The *Greeks* have diuers Churches, the principal that of *St. Nicholai* (which giveſt to the Haven a name, and not far removed) with a Monastery of *Coleros*; for ſo are their Monks called. On the other ſide of the Harbour, upon the top of the Promontory they have another far leſs, with a Chappel dedicated to the Virgin *Mary*, called *Madonna del Scopo*, reputed an Effectress of Miracles, and much invocated by ſea-faring men. As the Duke of *Venice* doth marry the ſea; so yearly doth this Bishop upon the Twelf-day baptize it: althoſh with leſs ſtate, yet with no leſs Ceremony. The *Venetians* here (as in *Candy*) do joyntly celebra te the *Grecian Festivals*, either to graſtic, or elſe to avoid occaſions of tumult. As for the Roman Catholick Bifhop, he hath his Cathedral Church, and reſidence within the Caffe, where there is a Convent of *Franciscans*. And a mile and half off, in fight of the Town, on the ſide of a Mountain, they have another Monastery, called the *Anunciata*, where the *Latines* have their Burials: built in the year 1550. when under the ground there were found two Urns; one full of aſhes, and the other of water, in an ancient Sepulchre. Upon a ſquare ſtone that covered the Tomb, was ingraven *M. TUL. CICERO. L AVE ET TU JEPTIA ANTONIA*, and under the Urn which containeth the aſhes, *A VE MAR. TUL.* It being luſtſed that *Ciceron* was there buried: peremptorily affirmed by a Traveller then preſent, reporting withal that he law this Epitaph:

Of Orators the Prince of Speech the Pride,
Tully, with his wife in thiſ urn abide:
Tully, that of himſelf thus writ, O Rome
Bleſt, in thiſ I thy Confidell am become.

Ille Oratorum Princeps, & gloria lingue
Romana jace hac cum coniuge Tullius urna,
Tullius ille, inquit, de qui terperat olim;
O fortunatum natum me Confide Romam.
Adamus Toledeum in ſuo Iria.

The *Jews* have here a Synagogue (of whom there are not many) one having mar-ried an *Engliſh* Woman, and converted her to his Religion. They wear a blue Ribband about their Hats for a diſtinction. The foreign Merchants here reſident are for the moft part *Engliſh*, who by their frequent deaths do diſproove the Air to be ſo fulbrious as is reported, who have their purchased Interments in *Gardens*; neither ſuffered by *Greek* nor *Latine* to be buried in Churches. If a stranger take here a fraught of a *Venetian*, and a *Venetian* Ship be in Port, the Maſter thereof, upon a profeſtation, will inforce the stranger to unload, and ſerve his own turn therewith, it be for his benefit. In thiſ illand there are forty Villages.

On the 4. of September I imbarke in another *Engliſh* Ship, called the *Great Exchange*; firſt bound for *Chios*, and then for *Tripolis*. With a proferous wind we compassed a part of *Morea*, more famous by the name of *Peloponnesus* shaped like a Plantane-leaf, and imbraced almoſt by the *Corintian* and *Saronian* Arms of the *Me-diterraneum*. On the North it adjoyneth to the reſt of *Greece* by a narrow Isthmos; where flood that renowned City of *Corinth*, in hearing of both Seas, and having a Port unto either. Divers great Princes (as *Demetrius*, *Julius Cesar*, *Caligula*, and *Nero*) with ſuccesles ſlabour, have attempted to make that rocky ſtraight a navigable paſſage, both to strengthen the ſame, and that the Voyage into the *Aegan* Sea might thereby become more ſhort, and leſs periuious. In ſucceeding time, a diuision was made by a ſtrong Wall, thrown down by the *Turkiſh Anuarab*, repaired in the year 1453. by the *Venetians*, in fifteen days ſpace, by the hands of thirty thouſand Pioneers, and again ſubverted by the *Mahometans*. This fruitful Country was divided into eight Provinces, *Carinthia*, *Argia*, *Laconia*, *Meſenia*, *Eliſ*, *Achzia*, *Sicyonia*, and *Arcadia*, glorious throughout the World, for the Common wealth of the *Mycenians*, *Argives*, *Lacedemonians*, *Sicyonians*, *Elians*, *Arcadians*, *Pylians*, and *Meſenians*, watered by the noble Rivers of *Ajous*, *Peneus*, *Alpheus* (which receiveth Tribute of an hundred and forty Springs) *Panjas*, *Eurotas*, and *Inachus*, ſo highly celebrated by the ancient Poets.

But

But now prelenting nothing but ruines, in a great part deolate, it groaneth under the Turkish thraldom being governed by a *Sazak*, who is under the *Beglerbeg*, or *Greci*; and is to serve him a thousand Horse whensoever he is called upon. The Inhabitants are for the most part *Grecians*.

On the left hand left we two little Islands.

—*Strophades Graio stant nomine dictæ*
In lonio magno, quos dicit Celano,
Harpys que colunt aliz, Phineis postquam
Clauda domus, mensaque liquere priores.
Tristis haud illi monstrum, nec favor uila
Pefles, & ira Deum Stygiæ sece exultit undis.
Virginei volucrum vultus, fedifissima ventris
Ingluvies, unque manus, & pallida temper
Ora fame. —
Virg. Aen. 1.3.

*In Greek called Strophades : within the great
Lemian Sea : the dire Celano seat,
With which other Harpies, since that chas'd they were
From Phineus house, and left his board for fear,
More horrid monsters, nor worse plagues than these.
Or wrath of Gods, from Stygian flood ere rose,
Like fowls with Virgin faces, purging still
Their filthy panches : arm'd with talons ill,
And ever pale with famine.*

This *Phineus* was King of *Arcadia*, who bereft his Sons of their eyes by the instigation of their step-mother : for which offence the offended gods (as the story goes) deprived him of his, and sent these ravenous *Harpies* to afflict him. But the *Argonauts* being by him courteously entertained, sent *Zetes* and *Calaüs*, the winged issue of *Boreas* and *Oriritis*, to chase them away. Who purusing them to these Islands, were commanded by *Lis* to desist from doing further violence to the Dogs of *Jupiter*; of whose return the Islands were so named. And what were these *Harpies*, but flatterers, detactors, and the inexplicably covetous? who abuse, devour, and pollute the fame of miserable Princes, blinded in the understanding. *Zetes* and *Calaüs*, are said to have wings by force, in regard of the falshood of their garments, by others, for their long and beautiful hair. But I rather think, for their wholemost advice, and expedite execution in freeing the State of those Monsters, called the Dogs of *Jupiter*; that is, infernal Furies, and Ministers of his Vengeance. *Alphonſus* King of *Naples*, was wont to lay merrily, that the *Harpies* had let the *Strophades* to inhabit *Rome* : intimating thereby the avarice of the Clergy. These Rocks are at this day called the *Sirivâ*: where only live a few *Greek Calicos*, that receive their sustenance of alms from the neighbouring Islands. There is in one Spring of fresh water, supposed to have his original in *Peloponnesus*, and so to pass under the Sea : in regard of a certain Tree over-hadowing a little Lake; the leaves thereof (or like unto those) being often found in this Fountain, there growing none of that kind in the Island.

We thrust between Cape *Matio* and *Cerigia*, about five miles distant : once called *Porphyris* of his excellent *Porphyry*, but better known by the name of *Cythera*. An Island consecrated unto *Venus*. In the Town, rising two furlongs up into the Haven, stood her celebrated Temple (the most ancient that the *Grecians* had of that Goddess) and therin her Statue in compleat Armour. Out of this it is said, that *Paris* made a Rape of *Helena*, or rather here first enjoyed her in his return from *Sparta*. The ruines are now to be seen, together with that of *Urania*. The Island is fifty miles in compass : it hath divers Harbours; but those small and unsafe. And delightful soil: inhabited by *Grecians*, and subject to the *Venicians*.

This is the hift of the *Aegean Sea*: the largest arm of the *Mediterraneum*, extending to the *Hellepon*, and dividing *Greece* from the lesser *Asia*. So called of *Aegæus*, the Father of *Theseus*: who going to combat the *Minotaure*, was charged to turn the black Sails of his Ship into white, if he returned with Victory. Which forgetting to do, *Aegæus* thinking him slain, leapt into the Sea, from a Promontory where he expected his arrival. But *Pliny* firth, that it took that name of an Island, or rather a Rock, which lies between *Chios* and *Tenedos*: called *Ae*, in that formed like a Goat, now about to skip into the Surge: *Syrabo* of *Aegæa* a City of *Eubœa*, or of *Aegæa* a Promontory of *Bœotia*, now vulgarly called the *Archæ*. A Sea dangerous and troublesome to sail through, in regard of the multitude of Rocks and Islands, every where dispersed. Insomuch, that a man is proverbially laid to fail in the *Aegean Sea*, that is, incumbered with difficulties. The Islands of this Sea were anciently divided into the *Sporades* and *Cyclades*. The *Sporades* are those that lie scattered before *Crete*, and along the Coast of *Asia*: the *Cyclades*, so called, in that they lie in a Circle.

Amongst the rest of the last named, we sailed by *Delos* (now *Diles*) hem'd with sharp Rocks: even from the Reign of *Saturn* of special veneration. Once a florung Island.

Whic

*Whic kind Jove (shifting to and fro) did tie
To Gyros and high-brow'd Myconie
For culture fixt; and bold winds to desic.*

*Quam plus Arcitemens, oras & littora circum
Errantem Mycone cella Giarocne revinxit;
Immotamq; coll dedit, & contemnere venio.
Virg. E. l. 3.*

For the Fable goes, that when all the Earth at the intreaty of *Juno*, had abjured the Receipt of *Latona*, *Delos* at the same time under the water was erected aloft, and by *Jupiter* fixed to entertain her; then named *Delos*, which signifies apparent.

*Nurse of Latona's broad : whom Jove while-ere
Bad in Aegean surges to appear.
I hold thee happy in Apollo's birth:
And that Diana calls thee her own earth.*

*Latona partus nutrix, quam Jupiter olim
In mari, Egai flentre jussit aquis.
Te voco felicem quod Phœbus cuperis, & quod
Solan te patrion clara Diana vocat,
Alpheus.*

But the truth is: it was said to be unstable, in that miserably shaken with Earthquakes, until freed thereof by a Petition made to *Apollo*: who enjoying certain Sacrifices, commanded, that thenceforth they should neither bury their dead there, nor suffer a Dog to enter the Island: (so that the *Delians* had their interments in *Rhenæ*, a little desert Island four furlongs distant) and called *Delos*; for that where in other places their Oracles were obscure and ambiguous, they here were manifest and certain. On a Plain within the environing Rocks, stood the City, so honoured for the Temples of *Apollo* and *Latona*, under the Mountain *Cynthus*: of which *Apollo* was called *Cynthus* and *Diana Cynbia*: as *Delius* and *Delia* of the Island, made more famous by the neighbouring *Cyclades*, that like a Ring did environ it: and yearly sent multitudes of men, and Troops of Virgins to celebrate his Solemnities with herds of Sacrifices, as thus in reputation, to increase in wealth through the subversion of *Corinthus* by the Romans. The Merchants removing hither, invited by the immunities of the Temple and convenience of the place, it lying in the passage between *Greece* and *Asia*, and frequented by so great a concourse of people.

Upon the re-edifying of *Corinthus*, it was held by the *Athenians*, and flourished both in her Rites and Traffick, until laid waste by *Mithridates*. From that time continuing poor, and when Oracles ceased, utterly forsaken. Which doubtless was upon the passion of our Saviour. For *Plutarch* reports from the mouth of one *Epiphantes*, who had been his School-master, that he imbarcating for *Italy*, and one evening becameled before the *Paxi* (two little Islands that lie between *Coreys* and *Leucadia*) they suddenly heard a voice from the shore (noft of the Paffengers being yet awake) calling to one *Thamus* a Pilot, by birth an *Egyptian*, who till the third call would not answere. Then (quoth the voice) when thou art come to the *Palades*, proclaim it aloud, that the great *Purus* dead. All in the Ship that heard this, were amazed. When drawing near to the aforesaid place, *Thamus* standing on the poupe of the Ship, did utter what formerly commanded: forthwith there was heard a great lamentation, accompanied with groans and skeeches. This coming to the knowledge of *Tiberius Caesar*, he sent for *Thamus*, who avouched the truth thereof. Which declared the death of Christ (the great Shepherd) and subjection of Satan, who now had no longer power to abuse the illuminated World with his impostures. The ruines of *Apollo's* Temple are here yet to be seen, affording fair Pillars of Marble to such as will fetch them, and other stones of price, both in their nature and for their workmanship; the whole Island being now un-inhabited.

Three days after our embarkment (as quick a passage as ever was heard of) we arrived at *Sio*, a famous Island formerly called *Chios*, which signifieth white; of *Chiose* a Nymph,

*—Who rich in beauty
A thousand suitors pleas'd —*

*—que distina forma
Nille proci placuit
Ovid. Metam. l. 3.*

and therefore so named. Others say of the Snow, that sometimes covers those Mountains. Sixscore and five miles it containeth in circuit, extending from South unto North: the North and West quarters extraordinary hilly. In the midst of the Island is the Mountain *Arvis* (now *Amisia*) producing the best *Greek Wines*, so prised by the ancient.

But

Ex molto in primis hilarians convivia Bacchus,
Ant focum, si frigus erit; si mells in umbra:
Vina novum fundam calathia Arvilia nectar.
Vulg. Eclog. 5.

But te Lenitk Tree, which is well-nigh only proper to *Sio*, doth give it the greatest renown and endowment. They grow at the South-end of the Island, and on the leisurely ascending Hills that neighbor the shore. In height not much exceeding a man, leaved like a Cervice, and bearing a red berry, but changing into black as it ripeneth. Of this Tree thus writhen an old Poet;

Jam vero semper viridis, semper gravata,
Lenticus, triplex solita est grandescere forta:
Ter fruges fundens, tria tempora monstrat arandi.
Cic. de Divin. &c. vxi. Poet.

The Lentisk ever green, and ever great,
With grateful fruit, three difficult foris doth bear,
Three berwets yields, in thrice dreft in one year.

And that with no less diligence than Vines; otherwise they will afford but a little Maflich, which yearly yields to the Inhabitants eighteen thousand Sultanes. In the beginning of *Augst* lanch they the xind, from whence the Maflich distilleth, until the end of *Septem*ber, at which time they gather it. None suffered to come amongst them during the *interim*, it being death to have but a pound of new Maflich found in their houses. The Wood thereof is excellent for Tooth-picks, so commended of old:

Lentifcum melius; sed si ibi frondae cupis
Deterit dentea penna levate potest,
Mart. I. 14. Ep. 22.

Lentisk excels: if Tooth-picks of the Lentisk
Be wanting, of a Quill then make a Tooth pick.

By reason of these Trees they have the best Honey of the World, which intermingled with water, is not much inferiour in relish to the costly Sherbets of *Constantinople*: The Island produceth Corn and Oyl in indifferent plenty. Some Silk they make, and some Cottons here grow, but short in worth unto those of *Smyrna*. It hath also Quarries of excellent Marble: and a certain green Earth, like the rust of Brats, which the *Turk* call *Terre Chia*; but not so reputed of by the ancient Physicians. The Coast, especially towards the South, is set with small Watch-towers, which with smoke by day, and fire by night, do give knowledge unto one another (and so to the Up-land) of suspected enemies. The environing Sea being free from concealed Rocks, and consequently from peril.

On the East-side of the Island, four leagues distant from the Main of *Afia*, from that part which was formerly called *Ionia*, stands the City of *Sio*: having a leuite Haven (though daily decaying) yet with something a dangerous entrance, straightened on the North side by the Sea-ruined Wall of the Mole, incroaching near the *Diamond*, which stands on the other side of the mouth; (so called of the shape, rising out of the Sea, and supporting a Lanthern, erected by the *Genouese*) informeth that Ships of the greatest size do anchor in the Chanell: but ours thrift in, when going afores, I was friendly entertained of the *English* Consul. The Town stretcheth along the bottom of the Haven: back'd on the Welt with a rocky Mountain: the building mean, the streets no larger than Allies. Upon the Castle-hill there is a *Bannia*, which little declines from the state of a Temple; paved with fair Tables of Marble, and supported with Columns, containing several Rooms, one hotter than another, with Conduits of hot Water, and natural Fountains. On the North side of the City stands the Castle ample double walled, and environed with a deep Ditch: manned and inhabited by *Turks*, and well stored with munition. This not many years since was suddenly scaled in a night by the *Florentines*: who choking the Artillery, and driving the *Turk* into a corner, were now almost Masters thereof: when a violent storm of wind, or rather of fear, enforced their Companions to Sca, and them to a composition; which was, to depart with Ensigns displayed. But the Gouvernor having gotten them into his power, caufed their heads to be struck off: and to be piled in Mortar on the Castle-wall, whereas yet they remain, but not un-reverenced. For the Captain *Bassa* upon his coming strangled the perfidious Gouvernor: either for dishonouring the *Turk* in his breach of promise, or for his negligence in being so surprised. Since when, a Watch-word every minute of the night goeth about the Walls, to testifie their vigilancy. Their Orchards are here enriched with excellent fruits: among the rest, with Oranges, Lemons, Citrons, Pomegranates, and Figs, so much esteemed by the *Romanes* for their tartness.

The

The Chian figs, which Seia to me sent,
Taste like old wine: they wine and salt preservt.

Chi seni similes Bacches quin Seia misit:
Ipsa meum fecum portat, & ipsa falem.
Mar. I. 13. Epig. 23.

Upon these Fig-trees there hangs a kind of unsavoury fig: out of whose corruption certain small worms are engendred, which by biting the other (as they say) procure them to ripen. Partridges here are an ordinary food, whereof they have an incredible number, greater than ours, and differing in hew: the beak and feet red, the Plumbeous-colour. Many of them are kept tame, these feeding abroad all day, at night upon a call return unto their several owners.

The *Chios* were first a free people, being a Common-wealth of themselves, and maintaining a Navy of fourscore Ships (not definite of diversity of Harbors) whereby they became the Lords of the Seas. Their City is one of those that contended for the birth of *Homer* (stamping his figure on their Coin) although not mentioned in that *Ditichon*.

Seven Cities strive for Homers birth, Smyrna, Chios, Rhodes, Colophon, Salamis, Athens, and Argos.

Septem Urbes certant de stirpe insignis Homer.
Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenz.

They also boast of his Sepulchre about the *Phanean* Promontory, not far from whence, in a Grove of *Palmes* stood the Temple of *Apollon*. They at this day shew a place not past a quarter of a mile from the Town, not far from the Sea, now by the Islanders called *Eritrea*, (I know not upon what ground) where they say, that *Sibyl* prophesied. The Rock there riseth aloft, ascended by stairs on the Welt-tide, cut plain on the top, and hollowed with benches about, like the seats of a Theatre. In the midst a ruined Chair, supported with defaced Lyons, all of the same stone, which yet declares the skill of the Workman. Here, they say, the fate, and gave Oracles. But the relique in my conceit doth disprove the report. For there are the shape of Legs annexed to the Chair: the remains of some Image, perhaps erected in her honour, though I never read of a *Chian Sibyl*, nor of an *Eritrea* in this Island, yet stood there a Town so named on the opposite shore: why rather not some Idol of the *Pagans*? In times past they were for the most part served by Slaves. Insomuch that when *Philip* the Son of *Demetrius* besieged the City, he proclaimed freedom to such as would rebel, and their Mistresses to Wives, for reward of their Treasons. Which contrarily to provoked their loyal fury, and the Womens indignations, that they joyntly endeavoured with hands and encouragements, in such fort as repulsed the besiegers. At length they became Subjects to the *Romans*, and then to the *Greek* Emperour: *Andronicus Paleologus* befallowing, or rather selling the same to the *Justinians*, a family of *Genous*. After it grew tributary to the *Turk*: yet was it governed and pollicised by the *Genous*, who paid for their immunitiess the annual sum of fourteen thousand Ducats. But *Solyman* the Magnificent, picking a quarrel with the Gouvernor, for a suspected correspondency with the great Master of *Milas*, during those Wars and discovery of his deligns, having besides neglected accustomed presents with the payment of two years tribute, sent *Pial Captain Bassa* to seize on the Island, who on *Easter* day in the year 1566, presenting himself before *Sio* with fourscore Gallies, so terrified the Inhabitants, that before they were summoned, they quietly surrendred both it and themselves to his disposed. The Gouvernor, together with the principal Families, intending to depart for *Italy*, he sent unto *Constantinople*, and suffered the common people to stay or remove at their liking. So that the whole Island is now governed by *Turks*, and defiled with their superstitions: yet have the Christians their Churches, and un-reproved exercise of Religion. Besides impositions upon the Land, and upon Commodities arising from thence, the great *Turk* receives yearly for every Christian above the age of sixteen, two hundred Alpers, but the Husbandmen are exempted until Marriage. The Inhabitants for the most part are *Turks* and *Genous*: those living in command, and loonly, a *Sultane*, the other husbanding the Earth, and exceeding them infinitely in number. They are in a manner related of their thrallmen, in that unfeoffable of it: well meriting the name of many *Greeks*, when their leisure will tolerate. Never Sunday, or Holy-day passes without some publick meeting, or other-where intermixed with Women, they dance out the day, and with full-crown'd caps enlargeth their jollity: not seldom passing into *Afia* and the adjoining Islands, into such Assemblies. The streets do almost all the night long partake of their Musick. And whereas those of *Zem* do go armed into the field to bring home their Vintage, these bring home theirs with Songs and

and Rejoycings. Most differ but little from the *Gonosc* habit, of whom there are many: and though they have corrupted one another's language, yet retain their Religion distinckly. The Women celebrated of old for their beauties, yet carry that fame: I will not say undervalue. They have their head trickt with Tassels and Flowers. The bodies of their Gowns exceed not their Arm-pits: from whence the skirts flow looly, fringed below; the upper shorther than the nearer; of Damasks or Stuffs less costly, according to their condition. The Merchants pay here for custom but three in the hundred; and in their return but one and an half, if they have paid custom at *Constantinople*.

Smyrna is not far distant from *Chios*: but by reason of the doubling of a certain Cape which stretcheth to the North, requiring two contrary winds, it is by Sea a longer and more troublesome journey. The Bay doth take the name of the City, at the end whereof it is seated. Overthrown by the *Lydians*, re-edified by *Antigonus*, and after by *Lysimachus*. The most beautiful part thereof possessed the Hill: but the greater the Plain, adjacent to the Sea. Amongst other goodly Temples they had one consecrated to *Homer*, (for the *Smyrians* will have him a Citizen of theirs) containing his honourable Image. For lets beholding was he to *Pythagoras*, who reports that he saw him hanging in Hell, for so fabling of the gods. A City not to be reputabla for her Schools of Learning and admirable Library, as in the title of one of the Primitive Churches of *Aisa*. But now violated by the *Mohometans*, her beauty is turned to deformity, her knowledge into barbarism, her Religion into inpiety. Frequent notwithstanding it is by foreign Merchants: *Natalia* affording great store of Chamolets and Grograms, made about *Angra*, and a part brought hither, before such time as the Goats (whose hair they pull, white, long, and foit) were destroyed by the late Rebels, consulting for the mole part of the expulsiion Inhabitants of burned Towns; who having lost all that they had, knew not better how to recover thir losses, than by preying upon others, and so joyned with their undoers. Led by *Caleder Ody* and *Zid Arab*; and grown to so fearful a head, that the Great *Turk* (some say) had once a thought to have forsoaken the Imperial City, they being fifty thousand, and dilittate of Artillery. After soiled by *Morat Baffa* the great *Vifers*, who for that service (but chiefly for the overthrow of *Jamballat* the *Baffa* of *Aleppo*, and natural Lord of the rich Valley of *Achilles*) was called by him his Father and Deliverer. They besieged this City, and were by certain *English* Ships, that lay in the Road, unfriendly saluted. In the end they burnt a part thereof, and took a rafion for sparing the rest. But the principal Commodity of *Syrnus* is Cotten-wool, which there grows in great quantity. With the feeds thereof they do sow their field as we ours with Corn. The stalk no bigger than that of Wheat, but rough as the Beans: the head round and bearded, in size and shape of a Medlar, hard as a stone, which ripening breaks, and is delivered of a white soft Bombast intermixed with seeds, which they separate with an instrument. You would think it strange, that so small a shell should contain such a quantity; but admire, if you saw them sive in their Ships, enforcing a Sack as big as a Wool-pack into a room at the first too narrow for your arm, when extended by their intruments; so that often they make the very Decks to stretch therewith.

Our Ship (ere to depart from *Tripolis*) being bound for this place, where her busines would detain her for some fifteen days, my desire laid hold on the interim (imformed, that although I came short of this passage, I should light upon another not long after) to see the City of *Constantinople*. Taking with me a Greek that could speak a little broken *English*, for my Interpreter, on the twentieth of November I did put my self into a Bark, *Armado de Sino*, a little Island hard by the *Rhodes* (the Patron a Greek, as the rest) being laden with Sponges. That night we came to an Anchor under the South-West side of *Mitylen*.

This Island, not pali seven miles distant from the Continent of *Phrygia*, containeth eighticore and eight miles in circuit. The South and West parts mountainous and barren, the rest level and fruitful, producing excellent Corn,

Ex Lesbia farina, nive candidior. Horat.

And Lesbian flour, more white than snow.

(whereof the *Turks* make their *Trachana* and *Boubort*, a certain hodgepodge of sundry ingredients) and Wines, compared by *Athenaeus* and *Ambrofia*, of principal request at *Constantinople*, yet not so ready as the ordinary.

Here

Here underneath some stady vine;
Full cups of burlesque Lesbian wine;
Will we quaff freely: nor yet shall
Thyonian Liber with Mars bravyl.

Hic innocentis pocula Lesbi;
Ducis sub umbra, nec Semel eius;
Cum Marte confundet Thyonetus
Praetia.
Hor. I. 3. Ode 17.

A vertue feign'd to have been given it by *Erechus*. The *Cors* have taught them how to help the colour (of it self but pallid) with Berries of *Ebulum*. Sheep and Cattel are here bred and sustaine in great plenty: Horses, although low of stature, yet strong and courageous. This Country was first inhabited by the *Pelagienses* under the conduct of *Zanthus* the son of *Triopas*, after that by *Macarius*, who followed by certain *Imians*, and people of sundry nations, here planted himself. Through the bounty of the foil he acquired much riches: and by his justice and humanity the Empery of the neighbouring Islands. Then *Lebie* the son of *Saphirus*, (so advised by an Oracle) leaving his family, espoused *Methymna* the daughter of *Macarius*. Of thicke the Island was called *Pelagia*, *Macaria*, and *Lesbos*. As *Methymna* had a City which retaified her name, so had her sister *Mitylene*: which gave, and doth at this day give a name to the Island; seated on a *Peninsula* which regardeth the main land, strong by nature, and fortified by Art, adorned heretofore with magnificent buildings, and numbered amongst the Paradises of the earth for temperate air and delightful situation.

Others will praise bright Rhodes, fair Mitylene,
Ephesus, and Corinth, which two seas confine.
Laudabunt ali clarum Rhodon, aut Mitylenam,
Aut Ephesus, bimarie Corinthi mecum.
Hor. I. 1. Ode 7.

On either side it enjoyeth a Haven; that on the South convenient for Gallics; the other (inclosed with Rocks, and profound) for Ships of good burthen.

A number of celebrated wits have in their birth made this country happy; as *Pittacus*, one of the seven Sages, *Sappho*, and *Alceus*,

Sad Sappho's Eolian strings,
Of harder hearted Virgins sing,
Alceus in a bigger ky
On golden tyre, of ill's at Sea
In flight Iustini'd, and Wars stern ire;
The attentive ghosts do both admire,
Worthy of sacred silence.—

—Eollis fidibus querentem
Sappho, puellis de populariis;
Et te fontanem plenius aureo
Alceo plestro, dura navis,
Dura fugaz mala, dura bellum,
Utrunque lacro digna silentio
Mirantur umbras dicere.
Hor. I. 1. Ode 13.

succeeding *Orpheus* in the excellency of lyrical Poesie. Whereupon the fable is grounded, that when cut in pieces by the *Ciconian* women,

Hebrus had head and harp. Whil'st burn along
The harp sounds something sadly: the dead tongue
Sights out sad ditties: the banks sympathize
That bound the River in their sad replies.
Now burn to Sea, from countries stream they drive
And at Methymnian Lesbos shore arrive.

—Caput Hebre, lyramque
Excipi: (& mirum) medio dum labitur amne,
Fleble nectio quid querit lyra, fleble lingua
Murmurat examinis, respondent fleble ripe,
Jamq. mare invecta, flumen populeare relinquit
Et Methymnica potuntur littore Lesbi.

Ovid. I. 1. 1.

It is said also that the Nightingales of this country sing more sweetly than elsewhere. On their Coin they stamped the figure of *Sappho*. Nor letts honoured they *Alceus*: a bitter enemy against the rage of Tyrants that then oppred'st this country: Amongst whom the forenamed *Pittacus* might seem one; but his purpose was contrary: who usurped the sovereignty of all, that by suppressing the inferior Tyrants he might restore the people to their liberty. From whence came also *Arius*, *Theophratus*, and others. This Island was given by *Calo Joannes* the Greek Emperor, together with his sister, unto *Franciscus Catalinus* a *Genoese*, in the year 1355 in recompence of his valour and service done him in the *Turkish* wars. In whose posterity it long continued, they governing the same with great justice: linkt in alliance with the Emperors of *Trapezond*, and other *Grecian* Princes. But when the *Turk* had possid himself of all the confining Nations, they became his tributaries: paying for the same the annual sum of 4000 Ducats. *Dominicus Catalinus*, having surprised his elder brother, and delivered him to *Baptista a Genoese*, partaker of the conspiracy, and after having murthred him, invested himself in the sovereignty. The last and wicked Prince of that family;

C For

For *Mahomet* the Great, in the year 1462, incensed against him, as well for harbouring the Pirates of *Italy* and *Spain*, who sold to him their slaves, and gave him part of their booty, as for the execrable murder of his Brother, passing into *Asia* with not above two thousand *Janizaries* (but followed by an hundred sail of Ships & Gallics) came by land to *Possidum*, overagainst *Lesbos*: whither transported he over-ran the whole Island, and besieged the Prince in the City of *Mitylen*, who after seven and twenty days siege surrendered the same, together with all the strong Forts of the Island, upon condition that he should give him some other Country equal unto it in value: whereupon by solemn oath he obliged himself. But the faithless *Turk* possessed of his prey, commanded the Prince to remove to *Constantinople*; puts a strong Garrison into the City; and distinguished the Inhabitants according to their degrees, the better sort he leadeth away with him, giveth away those of the middle condition, (afterwards sold as they do Sheep in Markets) and leaveth behind the dregs of the people to their own arbitrement, as dangerous, and unprofitable: referring to himself eight hundred boys and virgins, excelling the rest both in birth and beauty. But deserv'd vengeance would not so relinquish the fraticide; cast not long after into prison upon this occasion. A youth that had escaped out of the great *Turk's* *Seraglio*, was by him entertained at *Mitylen*, whom he had converted to the Christian Religion, and after no notwithstanding most wickedly contaminated. Un-mindful of him in this tempest of calamities, he had left him behind him: when after, being presented to the Emperor for his admirable beauty, he was known, and the Prince clapt up as his invoker. Now every day expecting the Executioner, for his safety he abjured his Saviour: whereupon circumcised and veiled by the Great *Turk*, he was set at liberty. Too dear a purchase for so short a breath: imprisoned again soon after, and finally strangled. This Island in such sort subjected to the *Turk's* obedience, at this day so continueth, inhabited for the most part by *Grecians*. All that is left of the City of *Mitylen*, which deriveth observation, is the Castle, exceeding strong, and manned by an able Garrison, and the Arsenal for Gallics: whereof divers are here kept continually to scour the Seas, infested greatly by Pirates.

On the one and twentieth of September the winds grew contrary: and Seas (though not rough) too rough to be brooked by so small a Vessel, no bigger, and like in proportion to a *Graves-and-Tilt*-boat: yet rowing under the shelter of the land, we entred the Gulph of *Calone*: they hoping to have found some purchase about a Ship cast there away but a little before, divers of them leapt into the Sea, and diving unto the bottom stayed there so long, as if it had been their habitable element. And without question they exceed all others in that faculty: trained therunto from their childhood: and he the excellentest amongst them that can best perform it: Insomuch, that although worth nothing, he shall be proffered in marriage the best endowed and most beautiful virgin of their Island. For they generally get their living by these sponges, gathered from the sides of Rocks about the bottom of the *Straights*; sometimes fifteen fathom under water. A happy people that live according to nature; and want not much, in that they covet but little. Their apparel no other than linen breeches; over that a smock close girt unto them with a towel; putting on sometimes when they go abroad, long sleeveless coats of home-spun cotton. Yet their backs need not envy their bellies: Bisket, Olives, Garlik, and Onions being their principal sustenance. Sometimes for change they will scale the Rocks for Sampier, and search the bottom of the least deep Seas for a certain little fish (if I may so call it) shaped like a burr and named by the *Italians*, *Riccio*. Their ordinary drink being water; yet once a day they will warm their bloods with a draught of wine, contented as well with this, as thole that with the rarities of the earth do pamper their voracities.

Dicite quam parvo licet propucere vitam;
Ec quantum natura petat: non erigit agros
Nobilis ignoto dirutus Conule Bacchus.
Non auro myrraque hibunt; sed gurgite puto
Vita reddit fatus eff populus fluvioque Cereque.
Lucan. I. 3.

*Learn with how little, life may be sustain'd
And how much nature would. Not generous mines
Of unknown age avail where health declines.
In Gold nor Myrra drink they: but the pure flood
Prefers them, bread and it suffice for food.*

When they will they work, and sleep when they are weary: the bank that they row upon, their couches (as ours was the poupe;) hardened by us against heat and cold, which day and night interchangeably inflicteth. So cheerful in poverty, that they will dance whilst their legs will bear them, and sing till they grow hoarse: secured from the cares and fears that accompany riches.

*O soft condition of mean estate! a good
Given by the Gods, as yet not understand.*

— O vita tua facula
Pauperis, ariegique laris! O minera ronduum
Intellecta Deum! — *Lucan. I. 5.*

Upon the two and twentieth of September, the winds continuing contrary, we but a little shortned our journey, desirous a small Sail that made towards us, and thinking them to be Pirates, we rowed back by the shore with all possible speed. In the evening we returned to the place that we fled from; when going a-shore, one attred like a woman, lay grovelling on the sand, whilst the rest skip'd about him in a singing muttering certain words, which they would make me believe were prevalent charms to alter the weather to their purpos. On the three and twentieth we continued weather-bound, removing after it grew dark to another anchorage, a custom they held, left observed by day from Sea or shore, they might by night be surprised. We lay in a little Bay, and under a cliff, where not one of us but had his sleep interrupted by fearful dreams, he that watched affirming that he had seen the Devil; so that in a great dismay we put from shore about mid-night: But whether it proceeded from the nature of the vaporous place, or that intellit by some spirit, I leave to decide. It is reported of a little rocky Island hard by, named formerly *Ae*, and sacred unto *Neptune* (wherof we have spoken somethong already) that none could sleep upon it for being disturbed with apparitions.

On the four and twentieth the Sea grew calm, and we proceeded on our voyage; towards evening we went ashore on the firm of *Asia* for fresh water, and came that night unto *Tenedos*.

*In sight of Troy, an Isle of wealth and fame
While Priam in this state abode:
Now but a Bay for Ships a faileſt road.*

*Eſt in conspicu Tenedos notissima fama
Inſula, dives opum, Priami dum regna manebant;
Nunc tantum ſinus, & ſatio maleſita carimis.
*Virg. Aen. I. 2.**

And so it is at this day: to which adjointeth the Town so named, with a Castle of no great importance. This Island containeth in circuit not above ten miles, removed but five from the *Sigean* shore: rising into a round Mountain towards the North, the rest level, and producing exceeding strong wines, which declare the Inhabitants to be *Grecians*. First, it was called *Leucophrys*, then *Tenedos*, of *Tenes* the son of *Cyenus*, who reigned in *Colone* a City of *Troy*. It is said, that accused by his step-mother (revenge of her repulses) for proffering that which she incestuously fought, his father put him into a Chest, and threw him into the Sea: being born by a tempest unto this Island, and so admirably delivered; where from that time forward he reigned. And because a Musician was of the conspiracy with his mother, he made a Law, that no Musician should enter the Temple which he had built, and consecrated to *Apollon Smintheus* then Proteor of this Island, as appeareth by the invocation of *Chryses*.

*O Smintheus, thou that bearſt the silver bow;
That Chryſa guard'ſt, with Cilla moſt divine,
And Tenedos, to my dire curse incline.*

*Audi me argenteum habens arcum qui Chryſen
undique turcis,
Cillamque valde divinam, Tenedoqe fortior
impers
Smintheu — — — — — *Hom. II. I.**

But certain it is, that *Tenes* came hither, and peopled it, being desolate before. In the wars of *Troy* he was slain by *Achilles*. And for that he was a just Prince, full of worth and magnanimity, they honoured him after his death with his sacrifices and a Temple; wherein it was not lawful so much as to mention *Achilles*.

With the morning they renewed their labour, rowing along the chalky shore of the lesser *Pbyrgia*. Now against Cape *Janizary* (desirous to see those celebrated fields where once stood *Hium* the glory of *Asia*, that hath afforded to rarest wits so plentiful an argument) with much importunity and promise of reward, it being a matter of danger I got them to set me ashore. When accompanied with two or three of them, we ascended the not high Promontory, level above, and crown'd with a numerous City, whose imperfect walls do shew to the Sea their antiquity. Within are more spacious Vaults, and ample Cisterns for the receipt of water. The foundation hereof should seem to have been laid by *Constantine* the Great, who intending to remove the seat of his Empire, began here to build: which upon a new resolution he erected by *Byzantium*. This is that famous Promontory of *Sigean* honoured with the Sepulchre of *Ahillus*, which *Alexander* (visiting it in his *Afghan* expedition) covered with flowers, and ran naked about it, as then the custom was in funerals: sacrificing to the Ghost

of his kinsman, whom he reputed most happy, that had such a Trumpet as Homer to re-found his vertues.

The first that reigned in this Country was *Toucer*, begot (as they feign) by the River *Scamander* on the Nymph *Idea*. His successor *Dardanus* the son of *Jupiter*, and *Electra* the daughter of *Atlas*, and wife to *Coritus* King of *Hetruria*; who flying *Itali* for the death of his brother *Jafus*, first planted in *Samothracia*, and afterward removing hither, espoused *Bates* the daughter of *Toucer*, and in her right possessed this Kingdom. Whose off-spring is thus related by *Aeneas*.

*Dardanus quidem primum genuit nubi cugis Jupiter,
Condidit Dardanum. Quoniam nondum Ilium facrum
In campo conditum erat copidum diversarum linguarum ho-
Sed adhuc loca sub montana habitabant sonores Idae. (mishi.
Dardanus vero genuit Erichthonius Regem.
Qui cum deditissimus erat mortalium omnium.
Troct autem Erichthonius Trojanis Regem.
Ex Troe vero tres filii inculpati navi fuit,
Illiisque, Astaracque, & divinus Ganymedes,
Qui fane palcherimus fuit mortalium hominum.
Ilius vero genuit filium praelarium Laomedonum.
Laomedon vero Tithonus genuit Primumque
Lampsum, Clitumnus, Hecataenomus, ramum Martis,
Afaracum sucum Capym genuit: hic Anchilem genuit filium,
Sed me Anchiles.*

Hom. Il. 1. 20.

*Cloud chasing Jove did Dardanus beget,
Who built Dardania: sacred Ilium ye-
Decks not the lower Plains puff'd by men
Of different tongues; they populated them
The foot of mountfull Ida. Joves beget
King Erichthonius, richer liv'd there not.
Rich Erichthonius, Tros the Trojan King
From Tros three un-impeached sons did
Ilius, Astaricus, divine Ganymedes. (Jpr.
The fairest youth that ever mortal bred,
Ilius begot far-fam'd Laomedon,
He Tithon, Prism, brave Hecataenomus,
Lampus, and Clitius. Great Astaricus
Got Carys, he Anchiles, and be, us.*

Scilicet refers unto the year of the world 2768, according to Eusebius, in the year of the world 2784, and second of Abdous government of Israel,

*Si magna fuit censufo virisque
Perque decem potuit tantum dare fanguinis annos,
Nunc humiles veteres tamnundum Troja ruinas,
Et pro diu tenuis tenuis offendit avorum.*

Ovid. Met. 1. 5.

*So rich, so powerful, that so proudly stood,
That could for ten years space spend so much blood:
Now prostrate, only her old ruins shows,
And Tombs that famous Ancestors inclos.*

But those not at this day more than conjecturally extant. They that favour not the inventions of *Virgil*, report that *Aeneas* removed not from hence: but succeeded in this Kingdom: which for a long time after remained in his posterity: highly honoured by the *Grecians* themselves for his wisdom, valour, and piety, (he not consenting to the rape of *Helena*) who forbore to damnifie both his person and fortunes. Whereupon suspected it was, that he betrayed the City. But the prophecy that Homer makes of him in the person of *Neptune*, then ready to be done to death by *Achilles*, in my opinion is a testimony for *Virgil*:

*Sed cur hic nunc innocens dolores patitur
In caelum ob alienas culpas? grata autem semper
Matera diis exhibet, qui cunctum latum habiantur.
Sed agit, nos falem ipsum a morte subducamus,
Ne forte Sartorides ira cauta si Achilles
Hanc intermit: fata enim ei est evitare.
Ut ne fine prole genus & profus extinxunt perireat
Dardani, quem prae omnis dedit libetis
Qui in fei fuit multieris multibus
Jan enim Priami genus edidit Saturnus
Non autem jan Aenea vis Trojanis imperatur
Et nati natura, qui denique nulli erunt.
Hom. Il. 20.*

*Why crimeless, suffers for others crimes?
Who gods with grateful gifts so many times
Hath feasted. Come, now free we him from death:
Loft if through wounds Achilles force his breath,
Jove chance to storm. Fate doth his shape intend.
For fear the stock of Dardanus should end:
Whom Jove (who now doth Priams race detect)
Of all begot or mortal dame los'd her.
Aeneas, and his childrens children shall
The Trojans rule, and re-erect their fall.*

there

there being no mention made of any of his Progeny that here reigned after him. North of this Promontory is that of *Rhætænum*, celebrated for the Sepulchre of *Ajax*, and his statue: by *Antonius* transported into *Egypt*, and restored into the *Rhætænum* by *Augustus*. *Pausanias* reports from the mouths of the *Aolian*, who re-peopled re-edified *Ilium*, how that the Armor of *Achilles* (the cause of his madnes, and fell-slaughter) was, after the shipwreck of *Ulysses*, thrown up by the Sea upon the basis of his monument.

*Which given to Seas by Tempests Neptune caught;
And jupiter, to the true deserter brought.*

*Justior arripuit Neptunus in equa jactum
Nafragio, ut dominum posset adire suum.
Asia. Emb.*

Twixt these two Capes there lyeth a spacious Valley. Near *Sigean* was the station for the *Grecian* Navy: but nearer *Rhætænum* the River *Simois* (now called *Sinoris*) dischargeth it self into the *Hellepon*. This draweth his birth from the top of *Ida*, the highest mountain of *Pbyrgia*, lying Eastward from hence; and resembled, for that it hath many feet, unto a certain rough worm, which is called *Scopendra*: approaching the Sea not far short of *Mitylen*, and stretching North-ward to the lesser *Mysia*. Famous for the judgement of *Paris*, and pregnancy in Fountains: from whence descend four Rivers of principal repute, *Aopus* and *Granicus* (made memorable by *Alexander's* victory,) these turn their streams to the North: *Sinoris* and *Scamander*, that regard the *Hægæum*. Two not far disjoining valleys there are that stretch to each other, and joyn in an ample plain (the theatre of those so renowned bickerments) where stood the antient *Ilium*, if not fortunate, nor inglorious, nor un-revenged.

*Old Troy by Greeks twice sackt: twice new Greece rued
Her conquering Anclors. First when subdued
By Rome's bold Trojan progeny: and now
When forc'd through Turkish infidels to bora.*

*Eis virtus everum est Argivis Iliion armis,
Eis non viatores Graeca lugere avo.
Maxima' Trojanos retulit cum Roma nepotes:
Atq; iterum imperium cum modo Turkus
habet. I. C. Scal.*

Through these fore-named vallies glide *Sinoris*, and divine *Scamander*: so named saith Homer by men; but *Xanbus* by celestials. *Xanbus*, in that the sheep that drunk thereof had their fleeces converted into yellow, according to *Ariophane*: *Scamander*, of *Scamander*, who thereto drowned himself. Of this River they made a Deity, and honoured it with Sacrifices. It was an antient custom amongst the *Trojan* Virgins, for such as were forthwith to be married, to bathe themselves therein, and with these words to invoke the River:

Come, O Scamander, pluck my Virgin flower.

Sume, O Scamander, virginitatem meam!

So that on a time *Cimon* an *Athenian* (for the *Athenians* were mixed with the *Trojans*) being in love with *Calirhoe* a Lady of principal parentage, now betrothed to another, crowned his head with Reeds, and hid himself in the Sedges adjoining: when upon her singing of that used verse, he leapt out of the covert, and replied not willing, by constraint defloured her: upon which occasion, that solemnity was abrogated. Nearer the Sea it joineth with *Sinoris*: there it shoulde seem where *Achilles* was so ingaged by the waters;

*Nor shrunk Scamander, but intrag'd the more
A climbing billow high in air up-bore.
And with an out-cry filter Sinoris thus
Exhorteth: Come, dear brother, now let us
Our forces join, &c.*

*Neque Scamander remisit suam vim, sed adhuc magis
Succinctu' Pelide: exultic autem undam aqua,
In alium subflatus, sumoentem ut horbatatur clamans:
Chare frater, rubet viri ambo fatem
Colibameus, &c.*

Hom. Il. 21.

and proceeding, do make certain Lakes and Marishes. These Rivers, though now poor in streams, are not yet so contemptible, as made by *Bellonius*, who perhaps mistaketh others for them, (there being sundry rivuletts that descend from the mountains) as by a likelihood he hath done the the site of the antient *Troy*. For the ruines that are now so peripious, and by him related, do stand four miles South-west from the fore-said place, described by the Poets, and determined of by the Geographers: seated on a hanging hill, and too near the naval station to afford a field for such dispersed encounters, such long purfuits, interception of scouts, (then when the *Trojans* had pitched nearer the Navy) and executed stratagems, as is declared to have hapned between the Sea and the City. These reliques do sufficiently declare

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the greatness of the latter, and not a little the excellency. The walls (as *Bellerius*, but more largely, describeth it) consisting of great square stone, hard, black, and spongy, in divers places yet standing; supported on the inside with pillars about two yards distant one from another, and garnished once with many now ruined Turrets: containing a confusion of thrown-down buildings, with ample Cisterns for the receipt of rain; it being seated on a sandy soyl, and altogether destitute of Fountains. Foundations here are of a Christian Temple; and two Towers of Marble, that have better refiled the fury of time: the one on the top of a hill, and the other nearer the Sea in the valley. From the wall of the City another extended (Supported with Battresses, partly standing, and partly thrown down) well-nigh unto *Ida*: and then turning is said to reach to the Gulph of *Satelia*, about twenty miles distant. Half a mile off, and West of these ruins, oppoſing *Tenedos*, are the hot-water-bathes, heretofore adored, and neigboured with magnificent building: the way thither incloſed as it were with Sepulchres of Marble, many of the like being about the City, both of Greeks and Latins, as appeareth by the severall characters. Two Baths there be; the one choaked with rubbige, the other yet in use, though under a ſimplic coverture. But now the ruins bear not altogether that form, leſſened daily by the *Turk*, who carried the pillars and flores into *Constantinople* to adorn the buildings of the great *Baffus*; as they now do from *Cyzicus*. This notable remainder of so noble a City, was once a small Village of the *Hians*. For the *Hians*, after the deſtruſion of that famous *Ilium*, often thifting the ſeat of the new, here fixt it at laſt, as is laid, by the advice of an Oracle; conteining one only contemptible Temple dedicated to *Minerva*, at ſuch time as *Alexander* came thither: who then offered up his shield, and took down another (that which he uſed in his fight) enriching the Temple with gifts, and honouring the Town with his name; exempting it from tribute, and determining upon his return to erect in it a sumptuous Temple, to inſtitute ſacred games, and to make it a great City. But *Alexander* dying, *Lysimachus* took upon him that care: who immured it with a wall containing forty furloins in circuit; yet ſuffered to retain the name of *Alexandria*. After it became a Colony, and an University of the *Romans*, of no mean reputation. *Fimbria* the Quæſtor, having in a fedition ſlain the Conſul *Valerius Facius in Bithynia*, and making himſelf Captain of the *Roman Army*, the Citizens refuſing to receive him, as a Robber and a Rebel, besieged this City, and in eleven days rook it, who boated that he in eleven days had done that, which *Acammon* with five hundred fail of ships, and the whole *Grecian* nation, could hardly ac‐compliſh in ten years. To whom an *Italian* anſwered, That they wanted an *Heſtor* to defend them. Pieſces of ruines throughout these Plains lie every where ſcattered.

Returing again to our Barque, hard by, on the left hand left we *Ambrus*, now called *Lemnos*, once ſacred to *Mercury*, and not far beyond *Lemnos*; famous for the fabuous fall of *Vulcan*.

*Me quoque de celo jecit Jupiter olim
Contra illum auxilium misero ut militeſere pararem.
Ait ego cum celo Phœbo cadente ſteſſe:
In Lemnum ut ecedis, vix eſt viſ illa relicta.*

Whereupon, and no marvel, he ever after halted. The Grecians there now inhabiting do relate

*—(Quid non Gracia mendax
Audeſ in hiſtoria?)—*

*'Gainſt Jove once making head, be caught me by
The foot, and flung me from the profound ſkie:
All day I was in falling: and at night
On Lemnos fell: life had forſook me quite.*

*(What dares not lying Greece
In Hiſtories infert?)*

that he brake his thigh with a fall from a Horſe on the ſide of a hill, which at this day beareth his name. The earth in that place thereupon receiving thoſe excellent vertues of curing of wounds, ſtopping of fluxes, expelling poſſons, &c. now called *Terra Sigillata*, in that ſealed; and there only gathered. In regard of the quality of this earth which is hot, the land was confeſcerated to *Vulcan*, who lignifieth fire. For the Antient expreſſeth under theſe Fables, as well the nature of things, as manners of perſons. And now, fo heretofore in the digging thereof they uſed fundry ceremonies: ceremony which giveth repute unto things in themselves but trivial. It was wont to be gathered by the Priests of *Venus*, who amonſt other ritues, did mangle the earth with the blood of a Goat (printing the little pellets whereto diuided, with his form) which was ſacrificed unto her. The negleſt of this her honour by the women

of the Island, was the caufe, as they fable, of their goat-like favour: fo that loathed by their husbands (who ſhortly after making wars upon the *Thracians*, had elpoſed their Captives) and burning with a womanly ſpleen, in one night they malacered them all, together with their Concubines; after murdering their own Children, left them in time to come ſhould revenge the blood of their Fathers: and fo extinguiſhed the whole generation. This Hill lyeth South of the ruins of that antient *Hephætia* which gave a name unto *Vulcan*, and about three flight-shots removed. Between which ſtandeth *Sorica*, a little Chappel frequented by the Greek *Caliers* upon the fifth of *Auguft*: where they begin their Orlions, and from thence ascend the Mountain to open the vein from whence they produce it, which they do with great preparations and solemnities, accompanied with the principal *Turk* of the Island. That which covereth it, being removed by the labour of well-nigh fifty Pioneers, the Priels take out as much as the *Cady* doth think for that year ſufficient, (left the price ſhould abate by reaſon of the abundance) to whom they deliver it: and then cloſe it up in ſuch form as the place where they dig'd is not to be diſcerned. The vein diſcovered, this precious earth, as they lay, doth arife like the casting up of worms: and that only during a part of that day: fo that it is to be ſuppoſed rather, that they gather as much as the fame will afford them. Certain bags thereof are ſent to the great *Turk*: the reſt they ſell, (of which I have ſeen many cups) at *Constantinople*: but that which is fold to the Merchants is made into little pellets, and ſealed with the *Turk's* character. The ceremonies in the gathering hereof, were firſt inducted by the *Venitians*.

And now we entred the *Helleſpont*.



A. Mount Ida. D. Abydos. G. Zembenit. K. Cape Janicary.
B. Tenedos. E. Seſtor. H. Helleſpont. L. Ruins of Alexandria.
C. Sea of old Troy. F. Major. I. Calipolis. M. Mouth of Simois and Scamander.

ſo called of *Helle* the daughter of *Athamas* King of *Thebes*, and ſister of *Phryxus*: who flying the ſtratagems of their Step-mother *Ieo*, was drowned therein. Bounded on the left hand with the *Thracian Cheronesus* (vulgarly called St. George's arm) a peninsula pointed to the South-welt: whereon flood the Sepulchre of *Heeba*, called *Cynoſma*, which lignifieth a Dog: faimed to have been metamorphoſed into one, in regard of her impatience. She in the diſtention of the *Trojan Captives*, contermmed, derided, and avoided of all, fell to the hated ſhare of *Ulyſſes*: when to free her ſelf from shame and captivity, he leapt into the *Helleſpont*. But *Dido's* *Cretensis* faith, that diſtracted with her miſeries, and excreting the enemy, ſhe was ſlain by them, and buried in the aforefaid Promontory. On the right hand the *Helleſpont* is confined with the leſſer *Phrygia*. It divideth *Europe* from *Asia*, in fundry places, not above a mile broad,

Sestos, Abydos.

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broad, in length about forty, (now called the Chafel of *Constantinople*) and having a current that lets it into *Aegeum*: a trade-wind blowing either up or down, which when contrary to the stream, doth exceedingly incense it, the Mountains on each sides are clothed with Pines, from which much pitch is extracted.

Three Leagues above the entrance, and at the narrowest of this Straight stand *Sestos* and *Abydos*, opposite to each other: formerly famous for the unfortunate loves of *Herod* and *Leander*, drowned in the uncompanionate Surges, and sung by *Museus*. Here *Xerxes*, whose populous Army drank Rivers dry, and made Mountains circum-navigable, is said to have past over into *Greece* upon a bridge of Boats. Whereof *Lucan*.

—Fama canit cumidum super euptora Xerxes
Construxisse vias, multum cum pontibus aulis
Europamque Asia, Sestonque admovit Abydos:
Incessuq[ue] fretum rapidi super Hellipontis,
Non Eurum, zephyrumque cimens
Longaque tremunt super aquora tures.
Lucan. L. 2.

*Fame sings how Xerxes upon Neptune's Brine
Erred ways: that by a Bridge duff join
Europe to Asia; Sestos to Abydos:
Who on the fretful Hellipontis goes,
Not dreading Zephyrus, now Eurum raves;
The high Towers tremble on the wrathful Waves.*

Which when broken by Tempests, he caused the Sea to be beaten (as if sensible) with three hundred stripes, and fetters to be thrown therein; forbidding any to sacrifice unto *Nepptune*. Nor sped the winds better.

In Corum aque Eurum solitus levare flagellis. Who scourg'd the East & North-east winds: till then
Barbarus, Atolo nunquam hoc in carcere passos. Never so lev'd, not in Molian den.
Iuv. Sat. 10.

O the dog-like rage and arrogant folly of Ideots advanced to Empire!

Sed quis redit? Nempe una cruentis But how return'd? Dismaid, through blood-stain'd
Fluctibus, & tarda per densa catavera protra. With one Boat, stopt by floating carcasses. [Scas
Idem]

Abydot stands in *Asia*, which the *Mileians* first founded by the permission of *Gyges* King of *Lydia*, unto whom all the country was subject. Taken by the *Turks* in the reign of *Orchans*, successor unto *Ottoman*, through the treason of the Governors daughter: who, like another *Sybil*, bewitched with the person of *Abdurachman*, and his valours, often seen from the towers of the Castle, as he approached near the wall, threw down a Letter tyed unto a stone, wherein she manifested her affections and promised the delivery of the Castle, if he would perswade the General to remove his siege, and return himself in the dead of the night, and follow her directions. The defendants overjoy'd at the enemies departure, drink freely, and sleep soundly, when *Abdurachman* coming with a selected crew was let in by his attending Lover, who conducted him to the Gates, where he slew the drowsie Guard, and set them open to his followers, surprising the Captain in his bed, whom he carried away prisoner, and fortifyed the place with *Mahometans*. *Sestos* stands in *Europe*, though never great yet strongly built, and once the principal City of the *Chefones*: afterward defacced, a Castle was built in the room thereof. *Abydos* is seated upon a low level: and *Sestos* on the side of a Mountain, yet descending to the Sea: both bordering the same with their Castles; whereof the former is four-square, the other triangular. Terrible towards the Sea in regard of the number and huge proportion of the Ordnance planted level with the water. Moreover, kept by strong Garrisons: yet nothing less than invincible, by reason of the over-peering Mountains that back the one, and slender fortification of the other to land-ward. These at this day are vulgarly called the Castles. All Ships are suffered to enter, that by their multitude and appointment do threaten no Invasion; but not to return without searchand permission: of which we shall speak in the prooofs of our Journal. A little beyond we past by the ruines of a Castle, which the *Turkis* Carnafals and Gallies still sailing by, salute with their Ordnance, it being the first Fort by them taken in *Europe*, who call it *Zembenick*. Surprised by *Solyman*, the eldest son of the forelaid *Orchans*: who passing the *Hellebont* by night, conducted by a *Greek*, whom he had taken before, by means of a dung-hill which furmanted the wall, with facility entred it; the Inhabitants not dreaming that they could have past into *Europe*, (who had made upon the sudden certain little Boats for that purpose, yet more generally said to be tranported by the *Geneves* for a ducate a head) being dispersed in their Vineyards, and treading their Corn, which they accustom to do by night in these Countries. The biotted *Grecians* (a preface of

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Callipolis. Propontis.

of their approaching ruine) being so far from endeavouring a recovery, that they jested at the loss, and said that they had but taken a Hogs-tie, alluding to the name, called *dogstiron*. That night we came to *Callipolis*, some twenty miles distant: and thrullt *Cirio* into a little Haven North of the Town; but only capable of small Vessels.

Callipolis is a City of *Cyprus*, seated at the bottom of a Bay: so shallow, that Ships do there usually anchor, as throughout the whole *Hellebont*. Some converting C into G, do conjecture that it was called *Callipolis* of the *Gauls* that over-ran those Countries, under the conduct of *Brennus* a *Briton* (if our Chronicles err not) and brother to *Belinus*. But in that a *Greek* firname, it seemeth to deny the receipt thereto of a Foreigner. *Pausanias* maketh mention of one *Callicratus*, the younger son of *Calicotinus*, who had sent *Echopulus* his elder brother to assist *Meleager* in chace of the Boar of *Calydon*. *Echopulus* there slain, and the news thereof coming to *Callipolis*, in a rage he ran into the Temple, and threw the wood from the Altar, his Father then sacrificing to *Apollo*: who thinking that it had been in contempt of his sacrifice, struck out his brains with a fire-brand, and so deprived himself of posterity. *Callipolis* maketh a fair shew afar off; but entered, is nothing les than it promis'd: a part thereof poffelling the shore, and the rest the rising of the Mountain: unwalled, and without either Citadel or Fortres. Along the shore there are divers dry stations for *Gallics*. On the South-side of the City, in a little Plain, are sundry round Hills: the Sepulchres, as they say, of certain *Thracian* Kings; for such was the ancient custom of burial. The Country above, is champion and not barren; but rarely inhabited. The infinite number of *Turkish* Graves by the high-way sides, and adjoining Hills, do shew it to have been plentifully inhabited by them, and of a long continuance; it being the first City that they took in *Europe*, under the leading of the aforesaid *Solyman*, in the year 1338. Here is a Ferry for Transportation into *Asia*, *Greek* and *Jews*, together with the *Turks* do inhabit the Town, and are admitted their Churches and Synagogues. Here also is a Monastery of *Romish Friars*, of the Order of St. *Augustine*: one of them being at this time (but not dwelling in the Covent) the *Frank Consul*; whose office is to dispatch and discharge the dues of all Christian Ships, not Subject to the *Grand Signior*, and admitted free Trading, below at the Callies. To this house I repaired, with hope of some refreshment after my wearisom voyage: but he then from home, I was forced to return to my water-bed; there being no Inns for entertainment throughout in-hospital *Turkie*: yet is this Town well furnished with all sorts of provision. What is here sold by the *Greeks*, you may agree for a price: but the *Turk* will receive your mony, and give you a quantity for it, according to their own arbitrement; but truly enough, and rather exceeding, than short of your expectation. For two or three *Altars* (whereof twenty are neare upon a shilling) a Butcher will cut off as much Mutton (for they divide it not into joints) as will well satisfy three though hungry: which they carry to the Cooks, who make no more ado, but slicing it into little goblets, prick it on a prog of Iron, and hang it in a Furnace. Deridde, and flouted at by divers of the bader people, at night we returned to our Bark. And departing the next morning, were forth-with met with a contrary wind, which drove us to the shelter of a Rock not far from the Town: where we abode all that day, and the night ensuing: they opening and washing part of their Sponges: which laid on the shore, by the bulk you would have thought to have been a fraught for a Pinnace, which slied into Sacks, when wet, were bellowed under the fide benches and crofs banks of their little Vessels.

On the seven and twentieth of *September*, before day, we left the shore, and after while entered the *Propontick* Sea: confined with *Thrace* on the one side, and with *Bythynia* on the other: joyning to the *Euxine* Sea by the Straights of *Bosphorus*, as it doth to the *Aegean* by the *Hellebont*. It is a hundred and fifty Furlongs in length, and almost of like Latitude: so that those which sail in the midis, may defray from all parts the environing land, called now *Mar de Marmore* by the *Italiens* of *Marmora*, a little, but high Island, which standeth against the mouth of the *Hellebont*, and in sight of *Callipolis*: at whose South side that night we arrived.

This Island was anciently called *Proconesus*, the Country of *Ariphnius*, a famous Poet, that flourished in the days of *Cresus*, and a notable Jugler: who dying (or so seeming to do) his body could be no where found by his friends that were assembled to bury him. It had two Cities of that name, the Old and the New: the former built by the builders of *Abydos*. Celebrated for excellent Quarries of white Marble; and therefore now called *Momora*: where a number of poor Christian slaves do hew stones daily for that magnificent *Mosque* which is now a building at *Constantinople* by this

this *Sultan*. It hath a small Village towards the North, with a Haven peopled by *Greeks*. The foil apt for Vines, and not destitute of Corn : affording also pasture for Goats, whereof they have plenty. Incredible numbers of Partridges, like to those of *Sic*, here run on the Rocks, and fly chiding about the Vineyards. Having climbed the Mountains, steep towards the Sea, we got to the Town, and bought us some victuals. At night we returned to our Boat which lay in an obscure Bay, where they spent the next day in wathing the residue of their Sponges: whilst I and my Interpreter spent our time on the top of the Mountain in the Vineyards: not well pleased with this their delay, now more affecting their safe than when without the *Hellenes*: being rid of that fear (for no Pirate dare venture to come within the Cattles) which had quickened their expedition. In the evening we descended; where we found the Patron lying on his back upon a Rock, all dropping wet: speechless, and struggling with death to our seeming. The *Greeks* together by the ears, every one with his fellow: some in the Boat, and some upon the shore. Amongst the rest there was a blind man, who had married a young wife that would not let him lie with her, and therupon had undertaken this journey to complain unto the Patriarch. He hearing his brother cry out at the receipt of a blow; guided to the place by the noise, and thinking with his flat to have struck the striker, laid it on with such a force, that meeting with nothing but air, and not able to recover himself, he fell into the Sea: and with much difficulty was preserved from drowning. The clamor increased with their contentions: and anon the Patron starting up, as if of a sudden restored to life; like a mad man skips into the Boat, and drawing a *Turkis* Cymiter, beginneth to lay about him (thinking that his Vessel had been surprised by Pirates,) when they all leapt into the Sea; and diving under the water like to many Dive-dappers, ascended without the reach of his fury. Leaping ashore, he pursues my *Greek*, whom fear had made too nimble for him: mounting a steep cliff, which at another time he could have hardly ascended. Then turning upon me only armed with stones, as God would have it, he stumbled by the way; and there lay like a stone for two hours together: that which had made them so quarrelsome being now the peace-maker: having cast the fetters of sleep upon their discontents. For it being proclaimed death to bring wine unto *Constantinople*, and they loth to pour such good liquor into the Sea, had made their bellies the overcharged vessels. When the Patron awaked, and was informed by my *Greek* how he had lied me, and withal of my resolution (which was rather to retire unto the Town, and there expect a passage, than to commit my safety unto such people) he came unto me, and kissed me, as did the rest of his companions, (a testimony amongst them of good will and fidelity) and so inforced me aboard. The winds the next day blew fresh and favourable. That night we came to anchor a little below the seven Towers: and betimes in the morning arrived at the Custom-house. Then crossing the Haven, I landed a *Galata*, and so ascended the vines of *Pera*: where by Sir *Thomas Clower*, Lord Ambassador for the King, I was freely entertained: abiding in his house almost for the space of four months. Of whom without ingratitude and detraction, I cannot but make an honourable mention.

Panepias King of *Sparta*, that is said to have built, did but re-edicte this City: then called *Byzantium* of *Byza* the founder, and taken by assault but a little before from the *Persians*. A while after he fethered for *Cleonice* the daughter of an honourable *Byzantine*, with purpose to have abus'd her: who vainly wailing tears and entreaties, defires that for modesties sake the light might be extinguished. The time delayed by her lingring address, he falleth aleep: and suddenly awaked with her ominous flumblung, then coming unto him, starts up, misdoubting some treason, and strikes her to the heart with a dagger. Haunted by her ghost, or through the terrors of his guilt so perswaded, ever sounding in his ears this saying;

Tu cole iustitiam, regue aequo alio manet ultor.
Plut. in Mar.

Be just, Revenge attends on thee and others:

he was forced to repair unto *Heracles*, where the spirits of the deceased, by certain spels and infernal sacrifices were accustomed to be raised. Which performed, the ghost of *Cleonice* appeared, and told him that soon after his arrival at *Sparta* his trouble shold end. Which did with his life, mewed up by the *Ephori* in the Temple of *Minerva*, (where he had taken sanctuary;) condemned by them for the intended betraying of his Country unto *Xerxes*. *Byzantium* from that time forward grew famous, and held an equal repute amongst the principal Cities; three years besieged ere taken by the Emperour *Severus*, and at last made Sovereign of the rest by the Emperour *Constantine*.

Constantinople. Who detesting the ascent of the Capitol, the Senate, and people, am-
plified the fame, called it *Constantinople*, and made it the seat of his Empire: enduring
it with the priviledges of *Rome*, the Citizens of one being free of the other, and ca-
pable of the dignities of either. But the chief cause of his remove was, that by being
near, and drawing into those parts his principal forces, the Empire towards the
East might be the better defended, then greatly annoyed by the *Persians*. The di-
vine determination having so appointed or permitted, that way may be given to the
spiritual usurper, and to restore to the Western world their temporal freedom, by
with-drawing of their Legions, in the absence of the Emperors, by the succeeding di-
vision, and consequent subversion of that Empire. He intended first to have built
at *Chalcedon*, on the other side of the *Thracian Bosphorus*; in view of this, and a little
below it, whereof the *Megarians* were the builders called blind by the Oracle, for that,
first arriving at that place they made choice of the worse and less profitable site: the
fish (especially the *Tunny*, bred in the Lake of *Maeotis*, which exceedingly enriched
the *Byzantines*) that came out of the *Euxine Sea*, being driven to the contrary shore
by the stream, and frightened by the whiteness of the Cliffs from the other. And even
at this day fish of sundry kinds, at sundry times, in incredible multitudes, are forced
by the aforesaid current into the Haven: when many entring far in, and meeting
with the fish, as if inebriated, turn up their bellies, and are taken. It was reported,
that when the workmen began to lay the platform at *Chalcedon*, how certain Eagles
conveighed their lines to the other side of the *Straight*, and let them fall right over
Byzantium: whereupon the Emperour altered his determination, and built his City
whereas now it standeth, as if appointed to do so by the Deity. Finished it was in the
eleventh of *May*, in the year 331, and consecrated to the Blest Virgin. Rome he be-
reft of her ornaments to adorn it: fetching from thence in one year more antiquities,
than twenty Emperours had brought thither before in an hundred. Amongst the rest
that huge Obelisk of *Ithibus* Marble, called *Placaton* by the *Greeks*, (formerly brought
out of *Egypt*) and erected it in the *Forum*, with a brazen Statue of antique and *Deda-
lian* work man-schip, set upon the top of a Column, and call'd by his name: (but sup-
posed to be the counterpart of *Apollo* translated from *Homer*) thrown down by a violent
wind in the reign of *Alexis*. This place was also beautified with the *Trojan Palladium*:
an Image of *Pallas* three Cubits high: in the right hand holding a Spear, in the left, a
Spindle, and appearing as if it walked; which he gave, as they feign unto *Dardanus*
in dowry with his daughter *Chryseis*. By *Iulus* removed into *Homer*, it was told them by *Ludovicus*
an Oracle, that as long as it included the fame, the City should remain in-expugnable. Lives in
Whereupon it was placed in the most secret part of the Temple, and another made
like it, exhibited to the view: stoln after from thence by *Ulysses* and *Diomedes*. But
the true one (together with the *Trojan Penates*) was delivered by *Syca* to *Aeneas*, who varii
carried it with him into *Italy*: removed from *Alba longa* to *Rome*, and placed in the
Temple of *Vesta*. Which set accidentally on fire, *Lucius Metellus* being then High-
priest, did rescue with the loss of his eyes.

This City by destiny appointed, and by nature seated for Sovereignty, was first the
seat of the *Roman Emperors*, then of the *Greeks*, as now it is of the *Turkis*: built by
Constantine the son of *Helena*, and lost by *Constantine* the son of another *Helena* (*A-
gory* then Bishop, whose first Bishop was a *Gregory*) to *Mahomet* the second, in the year
1453, with the slaughter of her people, and destruction of her magnificent Structures.
The like may be observed of the Roman Emperors; whose first was *Augustus*, and
whose last was *Angustulus*. So have they a Prophecy that *Mahomet* shall lote it.

To powerful Asia opp'sd, in Europe seated:
Of old the bound to bind, and now the Head:
Fortune remov'd with the Imperial seat:
And with new fortunes this grew far more great.
Who forc'd, enlarg'd; what now Earth's shoulders
makes
The basting of her height: even proud Rome quakes.
Not old, a Strumpet whom new lights defame:
That estimat it no crime not to be wise.
Arise thou fierce, strike, kill, shine's the day:
Laws only add to Arms: rule and obey.

Europæ imposita hæc Asizque objecta potenti:
Limes utrique olim, nunc utriusque caput.
Translatio imperio pariter fortuna recessit:
Crevit, & aucti'c' maxima facta novis:
Auxili' qui rapuit: led nunc serviciibus oris
Immetit: ipsa etiam Roma superba tremit.
Non vetus illa: novo, merefrix sed perdita lux:
Quæ nullum crimen nolle pudere putat.
Surge ferox, quæte, cæde: tua efl' Victoria: tantum
Milce arms leges: accipe, digne jugum.

J. C. Scalig.

It stands on a Cape of Land near the entrance of the *Bosphorus*. In form triangular: on the East-side washed with the same, and on the North-side with the Haven,



A. The Thracean Bosphorus and way to the Black Sea.
 B. The Bay of Iznik.
 C. The high land over Bursia.
 D. The entrance into Propontis.
 E. The Haven of Constantinople.
 F. Point of Foundation.
 G. Point between Scutari and Chalcedon.
 H. The Maiden-Tower.

adjoining on the West to the Continent. Walled with brick and stone, intermixed orderly: having four and twenty Gates and Posterns; whereof five do regard the Land, and nineteen the Water, being about thirteen miles in circumference. Than this there is hardly in nature a more delicate object, if beheld from the Sea or adjoining Mountains: the lofty and beautiful Cyprels Trees to intermixed with the buildings, that it seemeth to present a City in a Wood to the pleased beholders. Whose seven aspiring heads (for on so many hills and no more, they say it is seated) are most of them crowned with magnificent Mosques, all of white Marble, round in form, and coupled above; being finished on the top with gilded Ipires, that reflect the beams they receive with a marvellous splendor: some having two, some four, some six adjoining Turrets, exceeding high, and exceeding slender: tarraff aloft on the out-side like the main top of a Ship and that in several places equally distant. From whence the *Talismani* with elated voices (for they use no bells) do congregate the people, pronouncing the *Arabick* sentence, *La Illa illa Mubemre re sal Allah*: viz. *There is but one God, and Mahomet his Prophet*. No Mosque can have more than one of these Turrets, if not built by an Emperor. But that of *Santa Sophia*, once a Christian Temple, (twice burnt, and happily, in that so sumptuously re-edified by the Emperor *Julianian*) exceedeth not only the rest, by whose pattern they were framed, but all other Fabricks whatsoever throughout the whole Universe. A long labour it were to describe it exactly: and having done, my eyes that have seen it would but condemn my defective relation. The principal part thereof riseth in an oval: surrounded with Pillars, admirable for their proportion, matter, and work-man-ship. Over those others: thorough which ample Galleries, curiously paved, and arched above, have their prospect into the Temple: dignified with the presence of Christian Emperors at the time of Divine Service; ascended by them on horf-back. The Roof compact and adorned with *Mosick* painting. An antique kind of work, composed of little square pieces of Marble; gilded and coloured according to the place that they are to assume in the figure or ground: which set together, as if imbossed, present an unexpressible stateliness, and are of a marvellous durance: numbed by *Pancirollus* amongst things

things that are lost: but divers in *Izly* at this day excel in that kind: yet make the particles of clay, gilt, and coloured before they be netted by the fire. The rest of the Church, though of another proportion, doth joyn to this with a certain harmony. The sides and floor are all flagged with excellent Marble: vaulted underneath, and containing large Cisterns, replenished with water from an Aqueduct. Before the entrance there is a goodly Portico; where the Christians that visit it upon curioſity as well as the *Turks*, do leave their ſhoes before they do enter. Within on the left hand there is a Pillar covered with Copper, ever sweating, (I know not why, unleſs in being paffed thorow by ſome Conduit) which the *Turk* wipe off with their handkerchers: through a vain ſuperition perfwaded, that it is of Sacred and Sovereign vertue. The doors are curiouſly cut through, and plated: the Wood or one of them feigned to be of the Ark of *Noe*, and therefore left bare in ſome places to be kifed by the devout people. *Eugenia*, that lived a thouſand years ſince, affirmeth, this Temple to have been from Eaſt unto West, two hundred and threecore feet long, and in height one hundred and fourcore: and *Antonia Menavina*, that in the days of *Bajazet*, it contained at once fix and thirty thouſand *Turks*. Perhaps the ancient Fabrick then ſtanding entire; whereto this now remaining was little more than the Chancel. Better to be believed than *Bellonius*, a modern eye-witneſs, who reports that the doors thereof are in number equal to the days of the year: whereas if it hath five, it hath ſunreque in more by one than by me was diſcerned. *Mahomet* the Great, upon the taking of the ſi liace City, threw down the Altars, defaced the Images, (of admirable Workmanſhip, dicere pot in anno portaeque in number) converting it into a Moſque. To every one of thie principal Moſques belong publick *Bazaria*, Hospitals, with Lodgings for *Santos* and Ecclesiatical perſons, being endow'd with competent Revenues. The inferior Moſques ſerv. lib. 1. cap 7d. are built for the moſt part Iquare: many pent-houſ'd with open Galleries, where they accuſion to pray at times extraordinary: there being in all (comprehending Pers, Scutari, and the buildings that border the *Bosphorus*) about the number of eight thouſand.

But this of *Sophis*, is almost every other Friday frequented by the *Sultan*: being near unto the fore-front of his *Seraglio*, which poſſeſſeth the extreamest point of the North-East Angle, where formerly ſtood the ancient *Byzantium*: divided from the reſt of the City by a lofty Wall, containing three miles in circuit: and comprehending, goodly Groves of Cyprafs intermixed with Plains, delicate Gardens, artificial Fountaines, all variety of Fruit-trees, and what not rare? Luxury being the steward, and the Treafure unexhaustible. The proud Palace of the Tyrant doth open to the South: having a lofty Gate-houſe without Lights on the outside, and engraven with Arabick Charaſters, fet forth with Gold and Azure, all of white Marble. This leadeth into a spacious Court three hundred yards long, and above half as wide. On the leſt fide thereof, ſtands the Round of an ancient Chappel, containing the Arms that were taken from the *Grecians* in the conuerſion of this City: and at the far end of his Court a ſecond Gate, hung with Shields and Cymeters, doth lead into another full of tall Cyprafs-trees, leſs large, yet not by much than the former. The Cloifters about it leaded above, and paved with ſtone, the Roof ſupported with Columns of Marble, having Copper Chapteris and Bafes. On the leſt hand the *Divano* is kept, where the *Bafis* of the Port do administer Justice; on that fide confined with humble buildings: Beyond which Court on the right hand there is a treect of Kitchins: and on the leſt is the Stable, large enough for five hundred Horsē; where there is now to be ſeen a Mule ſo admirably ſtreak'd, and dappled with white and black, and in ſuch due proportion, as if a Painter had done it, not to imitate nature, but to please the eye, and exprefs his curioſity. Out of this ſecond Court there is a paſſage into the third, not by Christians ordinarily to be entred: surrounded with the Royal Buildings, which though perhaps they come ſhort of the *Italian*, for contrivement and finenes of Workmanſhip; yet not in coily curioſities, matter, and amplitude. Between the Eaſt-wall (which also ſerueth for a Wall to the City) and the water, a fort of terrible Ordnance are planted, which threaten detruſion to ſuch as by Sea shall attempt a violent entry or prohibited paſſage. And without on the North-side ſtands the *Sultans* Cabinet in form of a sumptuous Summer-house; having a private message made for the time of waxed linen from his *Seraglio*: where he often ſolaceth himſelf, with the various objeſts of the Heaven; and from thence takes Birge to paſſ unto the delightful places of the adjoyning *Asia*. This Palace, howloever enlarged by the *Ottomans*, was firſt erected by *Julianus*.

Quia resonante frero flodus cava littora tundunt;
Et duplci Pontus nomine feindis humum,
Inclytus usori celebranda palastru struxit
Rex Sophis, multus quam decoratis honos.
Quam bene (Roma potens) tua gloria confluit, unde
Europa atque Asia fertili arva patent.

Agathius.

Where floods encountering hollow shores resound
And straightened Seas of two names cut the ground;
The King for his Sophia did erect
A stately Palace, sumptuously deckt.
How well (great Rome) did be thy glory raise,
Which Asia's, and Europe's Fields survey!

and named it *Sophis* of the Empress.

Now next to these *Ottoman* *Musulmān*'s do require their regard, built all of white Marble, round in form, coupled on the top, and having stately Porches. Within each is the Tomb of a several *Sultan*, with the Tombs of his children, that either have died before him, or have after been strangled by their tyrannical brethren, according to the *Turkish* piety. The Tombs are not longer nor larger than fitting the included bodies, each of one stone higher at the head than feet, and compas'd above, without other ornaments than covers of green, and Turbants laid upon the upper ends. At the four corners of those of the *Sultans*, there stand four Tapers of Wax, as big as a thigh, but not lighted. The floors of the Monuments are spread with Carpets, and some there are that do continually live therein; performing such duties of prayers and lamentations as agree to their customs, at certain times besprinkled with the tears of their off-spring.

The South-east angle of this City is taken up by the seven Towers, called anciently *Janicula*; employed as the Tower of *London*, for a Store-houſe of the *Sultans* Treasure and Munition, being also a Prison for capital offenders. We omit to speak of the great men *Seraglio*, that of the women belonging to the deceased Emperors; and that of the *Virgins*, the *Alberges* of *Janizaries*; the several Seminaries of *Spabics* and *Giamglans*: the *Befisians* (where finer sorts of commodities are sold) Hospitals; Markets of men and women, &c. since hereafter we are to treat of most of their Orders; the buildings themselves not meriting a particular description, converting our discourse to those few remainders of many Antiquities, whereof the *Aqueduct* made by the Emperor *Valentinian*, and retaining his name, doth principally challenge remembrance: this hath his heads near to the black Sea, not far from a Village called *Domuzdere*, of the abundance of wild Hogs thereabout, the place being woody and Mountainous; where many Springs are gathered together, and at sundry places do jointly fall into great round Cisterns, from thence conveyed to conjoin with others (amongst which, as supposed, is the Brook *Cydarus*) led sometimes under the earth, now along the level, then upon mighty Arches over profound Valleys, from hill to hill, for the space well-nigh of thirty miles, until arriving at the City, and surmounting the same, it falleth at length from a head-long cataract, into an ample Cistern, supported with near two hundred pillars of Marble, and is from thence by Conduits conducted unto their publick uses. This was repaired by *Solyman* the Great, Grandfather of this now reigning *Abmet*, whose wives and endeavours are said to have aimed at three things; which were, the re-edifying of *Ponte Picolo*, and *Ponte Grande* (which crosses two arms of the Sea) and the restoring of this *Aqueduct*; the former accomplished, but the third which was the expugnation of *Vienna*, he could never accomplish. Not far from the Temple of *Sainta Sophia*, there is a spacious place surrounded with buildings, like to that of *Smithfield*, and anciently called the *Hippodrom*, for that there they exhibited their Horse races.

Fulvereunq[ue] fugax Hippodromon ungula pulsat.
Mart. l. 12. Epig. 50.

The swift foot beats the dusty Hippodrom.

As now *Atmidan* by the *Turks*, a word of like signification, where the *Spabics* of the Court play every Friday at *Giooco di Camis*, which is no other than Prison-ball upon horse-back, hitting one another with Darts, as the other do with their hands; which they never throw counter, but at the back of the flyer. Nor is it the least contentment to the Christian, to behold the terrible falls that they often get (not rarely killing their lives) whilst by the wreathing of their bodies, or a too hasty turn, they seek to avoid the pursuer; and sometimes the Darts not lighting in jelt on their naked necks, and reverred faces. In this place there standeth a stately Hieroglyphical Obelisk of *Theban* Marble. On the one side of the Pedestal, this Epigram is engraven, which for that imperfect (as the refl.) and of no import, I will forbear to interpret.

DIFI-

DIFFICILIS QUONDAM DOMINIS PARERE SERENIS
JUSSUS ET EXTINCTIS PALMAM PORTARE TYRANNIS
OMNIA THEODOSI CEDUNT SOBOLIQUE PERENNIS
TER DENIS SIC VICTUS CECIDIT. MITUSQUE DIEBUS
JUDICE SUB PROCLOSI..... SELATUS AD AURAS.

And this on the other side.

KIONA ΤΕΤΡΑΠΛΑΣΤΡΟΝ ΑΕΙΧ ΘΩΝΙΚΕΙΜΕΝΟΝ ΑΧΩΟC
ΜΟΝΟC ΑΝΑΤΕΚΑΙ ΘΕΤΑΟCΙΟC ΒΑΣΙΛΕΤΟC
ΤΟΑΜΗCΑC ΠΟΚΑΟC ΕΠΕΚΕΚΑΛΕΤΟ KAI TOCOC ECTH
ΚΙΛΗΝ ΗΕΙΟC EN TRIAKONTAΔΩΩ.

A little removed there standeth a Column of wreathed Brafs, with three infolded Serpents at the top, extended in a Triangle, looking several ways. And beyond both these, another high Obelisk, termed by some a *Colossus*, built of sundry stones, now greatly ruined, covered heretofore with plates of gilded Brafs; which bals do yet retain this Incription,

-TO TETRAΠΛΑΣΤΡΟΝ ΘΑΥΜΑ ΤΩΝ ΜΕΤΑΡΧΙΩΝ
ΧΡΟΝΟΝ ΦΑΘΑΡΕΝ ΝΥΝ ΚΡΕΞΤΑΝΤ ΝΟC ΔΕΞΙΟΤΗC
Οr ΡΩΜΑΝΟCΗΑC ΔΩΖΑ ΤΗΣ ΣΚΗΝΗΤΟΞΙΑC
ΚΡΕΙΤΤΟΝ ΝΕΩΡΙΕΙ ΤΗΣ πλατιθεροπιαc
Ο BΑR ΚΟΑCCOCe AMBOC HN TH ΡΟΔΩ
KAI ΧΑΛΚΟC OTTOC ΘAMBOC ECTIN ENTHAΛE.

And in *Aurahaf* (that is, the Market of women) there is an historical Column to be ascended within, far surpassing both *Trajan*, and that of *Antonine*, which I have seen in *Rome*: the work-man having so proportioned the Figures, that the highest and lowest appear of one bigness.

And right against the Mansion of the German Emperors Ambassador (who only is suffered to lodge within the City) stands the Column of *Constantine*: about the top whereof you may read this Distichon.

ΤΟ ΘΕΙΟΝ ΕΡΤΟΝ ΕΝΘΑΛΕ ΦΑΘΕΝ ΧΡΟΝΩ.
ΝΕΟΙ ΜΑΝΟΘΑ ΕΤΣΕΒΗΣ ΑΤΤΟΚΡΑΤΩ.

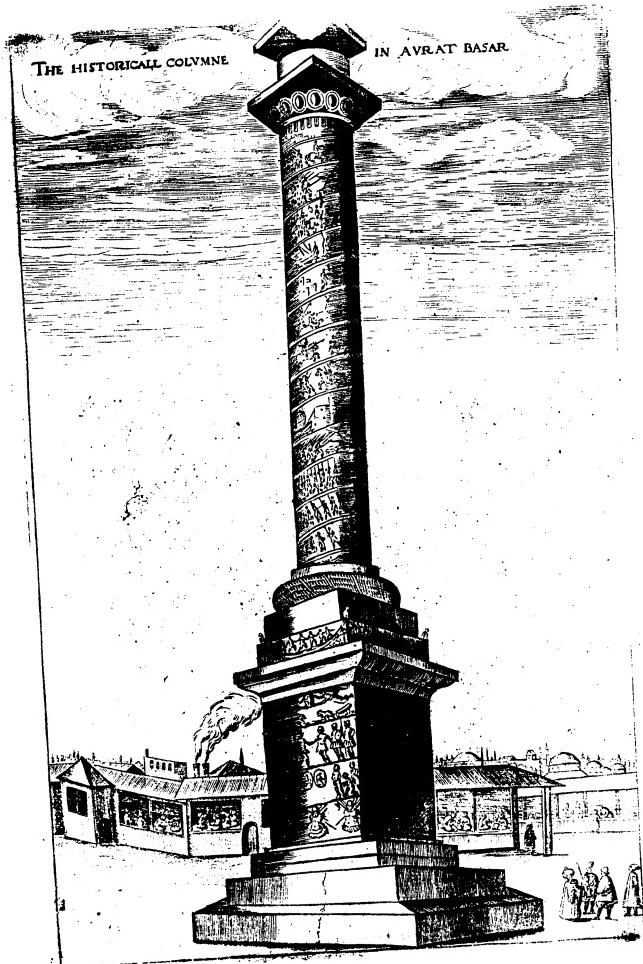
These are all the remains that are left, (or all that are by the Christians to be seen, besides the reliques of the Palace of *Constantine*, now made a stable for wild beasts) of so many goodly buildings, and from all parts congregated antiquities, wherewith this sovereign City was in times past so adorned. And with them are their memories perished. For not a Greek can satisfy the Inquirer in the history of their own calamities. So supine negligent are they, or perhaps so wise, as of pallid evils to endeavour a forgetfulness. But to say foully of *Constantinople* in general: I think there is not in the world an object that promiseth so much afar off to the beholders, and entred so deceiveth the expectation: the best of their private buildings, inferior to the more contemptible sort of ours. For the *Turks* are nothing curious of their houles: not only for that their possessions are not hereditary; but esteeming it an egregious folly to erect such sumptuous habitations, as if here to live for ever, forgetful of their Graves, and humane vicissitude. Reproved likewise by the Poet,

Those Marble hemifl., ere long to part with breath:
And H wifc rvarjfl, unmindful of thy death.

Tu secunda marmora.
Locas sub iplum funus: & sepulchra.
Immemor, struis domos.
Horat. l. 2. Od. 18.

None being above two stories high, some of rough Stone, some of Timber, some of Sun-dried Brick: their Roofs but rising a little, covered with such Tiles as are laid on the Ridges of ours, one contrary to another; Yet some part of some of them flat (those belonging to men of principal degree) planted with Flowers and Trees of the rarest colours and productions. Many vacant places there are in the City, and many rows of buildings, consisting of Shops only, all belonging to the *Grand Signior*, who lets them out unto Trades-men; into which their Wives come not. Women being prohibited by *Mahomet* to buy or sell (though not now ful-
dom

dom they do) or shew themselves publicly. The streets for the most part are exceeding narrow; some raised on the sides for more cleanliness; many having steep ascents, in many places bounded with long dead walls, belonging to great mens Seraglios. So negligent are they of exterior garnishings.



All

All the Suburbs that this City hath, lie without the Gate of *Adrianiopolis*; adjoining to the North west angle thereof, and stretching along the uppermost of the Haven. Where within a stately Monument, there standeth a Tomb of principal repute in the *Mahomettan* devotion: the Sepulchre of *Jope Sultan a Sutor* of thicis, called vulgarly and ridiculous, the Sepulchre of *Job*. To which the *Captain Bassa* doth repair before he sets forth, and at his return; there performing appointed Oraisons and Ceremonies, and upon a victory obtained, is obliged to visit the same every morning and evening, for the space of three weeks. Before this in a Cypris Grove there standeth a Scaffold, where the new *Sultans* are girt with a Sword by the hands of the *Mafsi*, their principal Prelate, with divers solemnities.

Now speak we of the Haven: rather devoured than increased by a little River called formerly *Bartbyes*, now by the *Greeks*, *Chartaricon*, and *Chay* by the *Turke*; much frequented by Fowl, and rigorously preferred for the *Grand Signior*'s pleasure, who ordinarily hawks thereon; insomuch that a servant of my Lord Ambassador was so beaten for presuming to shoot there, that shortly after he died (as it is thought of) the blows. This falleth into the West exten^t of the Haven: throughout the world the fairest, the safest, the most profitable. So conveniently profound, that the greatest Ships may lay their sides to the fides thereof, for the more easie receipt, or discharge of their burthen. The mouth of it is land-locked by the opposite *Ars*; opening Eastward into the *Thracian Bosphorus*, which by a long narrow Chanel stretching North and South, joins the black and white Seas: so call they the Seas North and South of the *Bosphorus*. So that no wind bloweth, which brings not in some Shipping or other to the furnishing of this City; (having as it hath been said before) on the left hand the *Euxine Sea*, with the Lake of *Meotis*, inhabited about by multitudes of Nations, and entred into by many navigable Rivers, whereby whatsoever growtheth, or is nourished in those far-distant Countries, is easily transported unto it: on the right hand *Propontis* and the Mid-land Sea, (bordered with *Natolia*, *Syria*, *Egypt*, *Africa*, *Spain*, *France*, *Italy*, *Greece*, and *Dalmatia*, with their fruitful Islands) and without the great Ocean. Insomuch as it seemeth by the opportunity of Navigation to participate with their severall commodities, daily brought hither by Foreigners, scarce of it felt in a Country, though not altogether barren, yet not sufficient to fulaine the Inhabitants. *Moldavia* and *Valachia* do serve them with Beeves and Muttons; and as for Fish, the adjoining Seas yield store and variety; as the concaves of the Rocks do Salt, white, pure, and solid; made only by the labour of the fanges. But notwithstanding all this,

*What place so wretched see we, so retired?
Worse than the fearful blaze of houses fired,
Their dryl falls, with thousand mischiefs more,
Of that dire City.*

*Quid tam miserum, tam solum vidimus, ut non
Deterius credas? horrere incendia, lapsus
Tectorum affiduos, ac mille pericula seze
Urbis.*

Juv. Sat. 3.

For I know not by what fate or misfortune, subject it hath been to sundry horrible combussions. Unto that which befel in the days of *Lea*, and not long after in the reign of *Basilicus*, (when amongst other infinite losses that famous Library perished, containing 120000 volumes: where, in the inward skin of a Dragon the *Odysses* and *Iliads* of *Homer* were written;) and to divers others this last, though less, may be added, which hapned on the 14. of *October* in the year 1607. in which 3000 houles were burnt to their foundations. Nor is it to be marvelled at; the Citizens themselves not daring to quench the fire that burneth their own houses; or by pulling down forme, to preserve the remainder. An office that belongeth to the *Aga* and his *Janizaries*, who nothing quick in their assitance, do often for spite or pillage beat down such buildings as are farther removed from danger. So that the mischief is not only wished for the booty, but prolonged. And not seldom they themselves set the *Janis* houses on fire, who made wary by the example, are now furnished of arched Vaults for the safeguard of their goods, which are not to be violated by the flame. The fall of houles heretofore by terrible and long-lasting earth-quakes, now by negligence in repairing, tempests, and the matter that they consist of, is here also most frequent, many (as hath been said) being built of Sun-dried Brick. And although it enjoys a delicate air, and serene skies even during the winter, when the East, the West, or South wind bloweth, yet the boisterous *Tramontana*, that from the black Sea doth sweep its black sublance, here most violently rages, bringing often with it such storms of Snow, that in September I have seen the then flourishing Trees so overcharged therewith, that their branches have broken;

accompanied with bitter frosts; which dissolving, resolve therewith the inform matter that sustains them. Lastly, the plague (either hapning through the vice of the Clime, or of those mis-believers, or hither brought by the many frequenting nations) for the most part miserably infesteth this City: increased by the superstition of the *Mahometans*, from whom it may be that some one amongst us derived that damnable doctrine; which cost so many lives in the time of our great infection. To these add the Scepter of a Tyrant, with the infidelity of Slaves: and then, O new *Rome*, how are thy thus balanced profits and delights to be valued!

On the other side of the Haven (continually crossed by multitudes of little Boats called *Pernagies*, and rowed for the most part by *Egyptians*) stands the City of *Galata*, so called (as some write) of the *Gauls*, once the masters thereof; or as others will have it, of *Gala*, which signifieth Milk; for that there the *Greeks* kept their Cattle, as *Pera* (another name thereof,) which signifieth beyond, in that on the other side of the Haven, but more anciently *Corma Byzantium*. Infirmly walled; yet great, if you comprehend the Suburb therewith, extending from along the shore to the upper tops of the Mountains; surpaſſing *Constantinople* in her lofty buildings. Built by the *Genoſi*, who bought it of the *Greek* Emperors, (in their declining elate poſſeſſt of little more than the regal City, and Title; for the molt part ſuſtained by foreign contributions;) and was by them ſurrendere unto *Mahomet* the Great, the day after the ſacking of *Constantinople*. At the West end thereof the *Grand Signior* Gallics have a dry flaton, and at the East end, right againſt the point of his *Seraglio*, called *Tophana*, and *Fundacle*, lies a number of great Ordnance un-planted; molt of them the ſpoil of Christian Cities and Fortrefles, as may appear by their Inſcriptions, and Impreſſes: and many of them of an incredible greatness.

Now right againſt the mouth of the Haven on the other ſide of the *Bophorus*, stands *Scutari*, a Town of *Bithynia*, ſo named of the Garrison there kept: and formerly called *Cibyropolis*, for that there the *Perſians* received their tribute from other Cities of *Asia*. An ample Town, environed with goodly Orchards, and honour'd with the neighbour-hood of a Royal *Seraglio*. Before it on a little Rock a good way off from the shore a Tower is erected called the *Maiden-Tower*, wheroſe a fable they tell, not worth the relating: now ſerving as well for a Fort as a watch-Tower, having in it twenty pieces of Ordnance. And although the Sea be ſo deep between it and the shore that a Ship may fail through, yet is it ſerved with fresh water, ſome ſay, brought thither by art, I rather think from a natural Fountain. *Scutari* ſometimes belonged to *Chaledon*, once a free City, and feated a little below it: ſo call'd of a Brook, now without a name, that runs into *Propontis*; call'd alſo, The City of the blind, becauſe of the foolish *Megarians* that built it. Famous for the fourth general Council there holden: and now only ſhewing a part of her ruines.

The black Sea is diſtant from *Constantinople*, ſo named of its black effects, or for the thick mifs that uſually hang over it; or as ſome ſay, of a princely Bride-groom and Bride that therein perished. First, call'd *Axenus*, which signifieth un-hoplital: by reaſon of the coldnels thereof, and humanity of the bordering Nations; who accustomed to sacrifice their queſt, to eat their flesh, and of their ſkulls to make drinking-bowls. But after the *Louians* and *Grecy* had planted certain Colonies thereabout, and diſplanterd the barbarous, it was call'd *Euxinus*, which hath a contrary ſignification. Of this the exiled *Ovid*.

*Frigida me cohibent Euxini littora Ponti,
Diffus ab antiquis Aenus ille ſuit.*

*Me ſhe cold coaſts of Euxine Pontus bold,
More fitly termed Axenus of old.*

Ovid Trift. 1. 4. Eleg. 4.

The form thereof is compared to a *Scythian Bow* when extended. On the South-side from the *Bophorus* it is bordered with *Pontus*, *Bithynia*, and *Cappadocia*, (wherein the Imperial City of *Trapezond*) *Colchis* hath on the East; on the North between it and *Caucasus* lies a part of *Sarmatia Asiatica*. Then the Fens of *Mæſta*,

*Quam Scythæ gentes circumdat undique ripa:
Et matrem Ponti peribent Mæotidis undam.*

*Which Savage Scythians inhabit round:
For Mother of the Pontick Sea renown'd.*

and therefore called *Temerinda*: fed by the mighty River of *Tanais*, which diuideth *Asia* from *Europe*. The rest of the North ſide is bounded by the *European Sarmatia*. On the West is confind part of *Dacia*, and the hither *Mæſta*, ſeparated by *Danubius*, and the remainder with *Thracia*. The ſea is leſs ſalt than others, and much annoyed with Ice in the Winter.

There-

*There where ſtiff Winter which no Spring remitts,
With bonds of Ice the Scythian Pontus kylls.*

*Et qua bruma rigens ac nefici vere remitti.
Aſtrigic Scythicum glaciali frigore Pontum.
Lucan. I. 1.*

Here the *Turk* prohibith Foreighners to traffick, there being no other paſſage therin: to but by Rivers; neither this paſſage of *Bophorus* as ſome conjecture, hath been



A. Part of Thrace. B. The Lanthorn. C. Part of Bithynia. D. Euxine Sea. E. Bophorus.

always, but forced by the violence of ſreams that fell into the over-charged *Euxine*. Where it rutheſth into the *Bophorus*, there are two Rocks, that formerly bare the names of *Cyanea* and *Symplegades*: which for that ſo near, as many times appearing but as one, they were tained by the Poets un-ſtable, and at ſundry times to jutte each other. Here, upon the top of a Rock environed with the Sea, ſuppoſed by ſome to be one of theſe, if not too far removed from a fellow to be ſo, stands a pillar of white marble, called vulgarly the pillar of *Pompey*.

Upon the ſhore there is an high Lanthorn, large enough at the top to contain about three-score perſons, which by night direceth the Safer into the entrance of the *Bophorus*.

The *Bophorus* ſeteth with a ſtrong current into *Propontis*, and is in length about twenty miles: where broadeft, a mile, and in two places but half a mile over. So calld, for that Oxen accustomed to ſwim from the one ſide to the other: or as the Poets will have it, from the paſſage of *Metamorphoſed Io*.

*Now day and winds invite: to ſea put they,
Where Bophorus doth his rough floods diplay.
Io, not then a Goddess, croſſe the ſame
(Nile) to thy ſoil: it therefore took that name.*

*Jamque dies aureque vocant: rutuſque capellunt
Æqua, qua rigido cructa Bophorus amnes.
Illos (Nile) cui nundum Dea genitus To
Transflatus: unde huc data nomina Ponteſ
Val. Flacc. Argon. I. 4.*



A. The Rock supposed one of the Symplegades.
B. The Black Sea.
C. The entrance of the Bosphorus towards Constantinople.

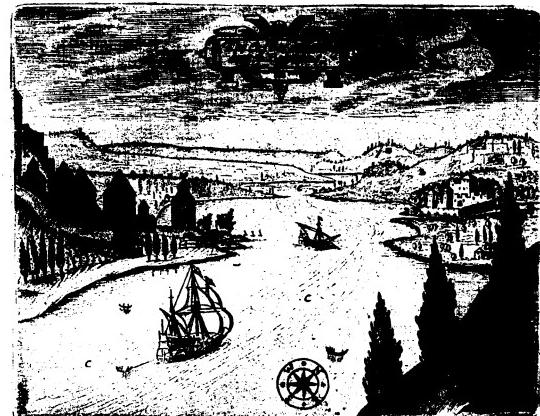
D: The Coast of Asia towards Trapezond.
E. Part of Thrace.
F. The foot of the Lamboth Tower.

The basis whereof did bear these now worn-out Characters.

DIVO. CÆSARI. AUGUSTO.
L. CLANIDIUS.
L. F. CLA. PONTO.

One of those two fore-mentioned Straits lie before *Constantinople*, the othe five miles and above a half, where on *Europe* side there standeth a Castle called formerly *Damali*, and now the *black Tower*: strongly fortified, and commanding that entry, with the help of the other on the opposite shore: environed with a wall two and twenty foot broad, and containing three great Towers; their walls exceeding ten yards in thickness. This is also a Prison for Captives of principal quality, at such time as the deserv'dly beloved Mr. *Barton* lay here Ambassador for our Nation, there was a certain *Holland*, called *Hadrian Can*, who being taken by a *Renegado*, then Captain of two Gallies, was by the *Grand Signior* commandment shut up in this place; they expecting great matter for his ransom. Where after he had remained three years, arising one morning before day, and finding the doors open, he descended without the privity of his keepers into the Court of the Castle. When aduising with himself of his escape, and casting his eyes about him, he found a Rope that was tied to a Tree, not far from the wall, which he ascending, by the benefit thereof without danger descended on the other side, and from thence conveyed into the house of our Ambassador; then (as now) a Sanctuary for escaped Captives, where for three days they hid him under a Wood-stack, and not long after shipt him for *Holland*. In the morning the Captain of the Castle having vainly sought for his Prisoner, filled forth-with a Coffin with Clay, and caused it to be thrown into the *Bosphorus*, giving it out that he was dead, affrighted with the punishment of his predecessor being ganch'd for the escape of certain Noblemen of *Germany* committed to his custody. Five miles above this, the *Bosphorus* was passed over a Bridge of Boats by *Darius* the Father of *Xerxes*. The *European* side is bordered almost with continued buildings, the other with fruitful Hills and Orchards, not yielding (I suppose) in delights to that celebrated *Thessalian Temple*, when kept by the more curious Christians, and adorned with their now prostrate Palaces.

Of



A. The black Tower.
B. The opposite Castle.

C. Thracian Bosphorus.
D. Part of Thracia.

E. Part of Bithynia.

Of *Nova Roma* (a name of *Constantine*) the adjoining Country is at this day called *Romania*: formerly *Thracia*, of *Trax* the son of *Mars*, or of *Thracia* an enchantress, or rather of the fierce and savage disposition of the people (for so the name importeth) who sacrificed men to *Mars* and *Bellona*, when about to join battel. Of these thus *Sidonius* in his *Panegyrick* to *Antoninus*.

Thrace strow'd with worthies thy dominions know;
Here I find lyc on Ice, and Cymbric snow,
Their soft limbs harden, from the hour they are born
The brat doth nourish few; they from thence torn
Suck more from Hesper wounds: milk leaving, so
All gather courage. For while they grow,
They sporting fight with Darts, whom frolys incite.
Boys, ap̄i for hunting, savage beasts delight
To run from Deuns. The youth enrich with spoile
Like Swords their Lansi; gleaming scien age vile,
Which stiel finds not to death. Even such a life
Lead Mars his brood. —————

Thracum terra tua eff, heroum fertili osa,
Excipit hic natos glacie, & matris ab alvo
Aratu infantum molles mix Cymbrica durat,
Pectore vix alter quisquam fedat ubre tractus
Plus potat per vulnus equum; si facie relitto,
Virtuum genus tota bibit, crevere parumper,
Nox pugnam ludunt jaculis; his fugerit illis
Nurris plaga jocos, pueri venustis apti
Lufra feris vacant. Rapto dictata juvenus,
Jura collit gladiis consummataque senectam.
Non ferro nire pudet. Tali ordine vita
Gives Marci agunt. —————

This Country is confined on the North with mount *Hemus*, called *Catena mundi* by the *Italians*; on the East it hath the *Pontick* and *Propontick* Seas; on the South the *Algeans* joining on the West to *Macedonia* and the upper *Masia*. Her more famous mountains are that afore-taid *Hemus*, *Rhodope* still top with Snow, and celebrated for the songs of *Orpheus*. *Pangea* rich in Silver, and *Messapus* for high steep piked Rocks to be wondred at. The chief Rivers are, slow *Hebrus*, fabulous *Tranus*, and troubled *Nefrus*. The chief Cities next unto this, *Nicopolis Philippi* yet boating of her Amphitheater, *Philipolis*, *Hadrianopolis*, *Trajanopolis*, *Selymbria*, *Perimbris*, *Phinopolis*, and *Apollonia*. In length it containeth twenty days journey, in Latitude seven. Towards the Sea it is indifferent fruitful; producing Corn, and not contemptible Wines, but the farther removed, the less profitable; lying in a wild champion, made barren by the bitter cold of the Climate. It is under the government of the *Beglerbeg* of *Grecia*, who is also called the *Beglerbeg* of *Romania*.

The *Turks* now Lord of this Imperial City, (together with the goodliest portion

on of the earth) arrived at this height of dominion from so secure an original, as the same is rather conjectured at, than positively delivered by any. But certain it is, they were a people of *Seythia*; who forsaking their own homes, in the year 844, compelled by famine, or expelled by their neighbours, entered through the Straights of the *Caspian Mountains*, and by strong hand possest themselves of *Armenia* the greater; called theretupon *Turcomania*, as it is at this day, multiplying by the daily accession of their Country-men, being in Religion Pagans, and living in wandering Troops, according to the *Seythian Nemades*. Now if the *Saracen Empire* drawing nigh a period by the division of the *Mahometan Princes*, *Mahomet Sultan of Persia*, too weak for the *Caliph of Babylon*, intreated aid of the *Turk*, who lent him three thousand Soldiers, under the leading of *Tangrolipiz*, the chief of the *Selzuccian family*, by whose assistance he overthrew the *Caliph*. Yet would he compell the *Turk* to do him further service, whereupon a quarrel, and consequently a Battel was commenced between them; In which, *Mahomet* incarrying, *Tangrolipiz* by consent of both Armies was elected *Sultan*. To *Persia* he adjoynd the temporal jurisdiction of *Babylon*, having subdued the *Caliph*, but continued the spiritual to his successor, as successors unto their false Prophet: the *Turk* having then embrased the *Mahometan superstition*, which was two hundred and fourteen years after their eruption out of *Seythia*. *Axan* succeeded his Father *Lungolipiz*: who upon agreement with *Cutlu-Masfer* and his kinfman (of kin likewise unto him) then in Arms, affigned unto them the absolute sovereignty of whatsoever they could purchase with their swords from the *Grecian Emperor*: who by him aided, subdued *Mediz*, much of *Armenia*, *Cappadocia*, *Pontus*, *Bithynia*, and most of the lesser *Asia*. On the other side, the *Sultan* gave to *Ducat* and *Melech*, two other of his kinfmen, the Cities of *Damascus* and *Aleppo*, with their territories, to hold of him in chief, with whatsoever they could win from the *Saracens*, who shortly became masters of the greater part of *Syria*. But soon after beaten out of it (as for the most part out of *Asia* the less) by *Godfrey of Bellen*, and his Christian Forces, they were forced to retire into the more Easterly parts of their dominions; so that now their declining glories did seem to imitate, or rather exceed their swift ascension unto Empire. But they shortly after recovered their losses in the lesser *Asia*. For the warlike *Solyman* (the son of *Cutlu-Masfer*) that so withdrew the Western Christians, being now dead, *Mahomet* succeeded him. Between whom, and *Masfur* then *Sultan of Iconium*, there befel a War, and forthwith an agreement. But *Masfur* in fine possest of the whole *Turkish Kingdom* in that part of *Asia*, dying, did divide it amongst his three sons. To *Calizat* *Iban* he gave the regal City of *Iconium*, with the under-Provinces; to *Jagupasian*, *Amasis*, and *Anycra*, with part of *Cappadocia*, and the territories adjacent: but to *Dadijan* he gave the ample Cities of *Cesarea* and *Sebastia*; and all the spacious Countries adjoining: the whole being lately a parcel of the declining *Grecian Empire*. But these ambitious brethren like the sons of the Earth, drew their swords on each other. The eldest dispossessing *Dadijan* of his patrimony, and turning his Forces upon *Jagupasian*, (who died in the preparation of that War) seized also upon his. Then invading the adjoyning parts of the Empire, in a mortal Battel he overthrew *Emmanuel Comnenus* the valiant, but unfortunate Emperour, subduing after his death the Country of *Pbyrigia*, with divers frontier Cities and Castles. This aged *Sultan* dying, left behind him four sons, *Masfur*, *Coppatisne*, *Reneratus* and *Chachisbrou*. To *Masfur* he bequeathed *Amasis*, *Anycra*, *Doryleum*, with sundry other Cities of *Pontus*: to *Coppatisne*, *Melitene*, *Cesarea*, *Taxara*: to *Reneratus*, *Ani*, *Amisus*, *Doca*, with the Sea bordering Cities; but to *Chachisbrou* (belides the regal seat of *Iconium*) *Lycocia*, *Pamphilia*, and the bordering Countries as far as *Cotyanium*, with the title of *Sultan*. But these fell also at discord; for *Coppatisne* dying soon after, *Reneratus* and *Masfur* contended in arms for his possesions. *Reneratus* prevailing, invadeth the *Sultan*, takes from him *Iconium*, expels him out of his dominions, and remaineth sole Sovereign. As these thus here prevailed, to the race of *Ducat* and *Melech* before spoken of, recovered all *Syria* from the contentious Christians, conducted by the glorious *Saladine*, having also joynd *Egypt* to that Empire who left nine sons behind; all murthered but one, by *Saphradine* their Uncle, and he cleaving by the means of his fathers favourites, called also *Saphradine* and *Sultan of Aleppo*. Of that treacherous *Saphradine*, *Meleden Sultan of Egypt* descended, and *Coradin Sultan of Damascan & Jerusalem*. The mighty Empire of *Saladine* again rent in pieces, yet was still possest in parts by the *Selzuccian family* until driven out of *Syria* by the Tatars and dispossess'd of *Egypt* by the *Mamalucks*. But the *Turkish Empire* that was planted in *Persia* by *Tangrolipiz*, and in those Eastern Countries, after it had continued an hundred

hundred three-score and ten years was utterly subverted by the *Tartars*. A fierce and barbarous people, dwelling on the North of the mountain *Caneferus*, who oppresed by Famine, at the perswasion of one *Zingis*, a Prophet of theirs, their Leader, and honoured by them with the title of *Great Cham*, like a violent Inundation brake over those Mountains that had for many ages confin'd them, and over-spread all the East of *Asia*, even as far as the great Ocean. *Hecata* his son built *Quinsay* in *China*, and *Canbalu* in *Cathatas*, making the last named the seat of the Empire. Dividing his populous Army, some he lent into the South, some into the North, some into the West; who subdued the *Aracofians*, *Margians*, *Medes*, *Persians*, *Parthians*, *Affyrians*, *Mesopotamians*, *Armenians*, *Colchians* and *Iberians*; with whom the *Turk* not able to encounter, quitted those countries, and led by *Aladine* one of the *Selzuccian family*, joined themselves with the Country-men in the lesser *Asia* who took *Cilicia* from the *Greeks*, with the places adjoining, then in wars with the *Latines*; first planting the fear of their new kingdom in *Sebastia*, and after at *Iconium*. *Aladine* left behind him two sons, *Azadin*, and *Jatabine*; they falling out for the sovereignty, the younger was driven by the elder into exile. But *Azadin* dying *Jatabine* returneth, and is received for *Sultan*: after slain in single combat by *Theodorus Lascaris* the Greek Emperor. Another of that name succeeded him; who, overthrown by the victorious *Tartars*, and forced out of *Iconium*, the *Turk* were at length constrained to pay them tribute, and to become their liege-men. *Jatabine* dying in exile, the Great *Cham* divideth his kingdom between *Masfur* and *Cei cubader* (descended both of the *Selzuccian family*) as to his tributary vasals. Thus this late mighty Empire, extinguished in *Egypt* by the *Mamalucks*, in the greater *Asia* by *Tartars*, as also in the less was for a time deprived of all principality. For no long continued they under the government of the aforesaid Princes, every one leizing on a part, according to the proportion of his power, and of the ruines of a Monarchy, erected an Anarchy. The bolder for possesting themselves of the straits of the Mountains, by their many incursions annoying the Christians; and having given the Emperors Lieutenant a bloody overthrow in *Paphlagonia*, over-ran all the Country unto the River *Sangarius*, subduing *Pontus* and *Galatia*; and South-ward unto the *Lycian* and *Carian Seas*, and to the River *Eurimedon*, which they divided into several Toparchies. Now of those two fore-named Princes, *Masfur* died issue-less, but *Aladin* succeeded his father *Cei cubader*, tisular Lord of the whole, but tributary to the *Tartar*, the last of the *Selzuccian family*. He dying, *Sabib* the head *Yezir* usurped the Sovereignty, yet held it not long. The Great ones sharing amongst them (as they had done the rest) the remainder of that dismembered Kingdom.

Ottoman among these possest *Sigia*, a little Lordship in *Bithynia*. Not seized on by force, but given by *Aladin* the first, unto his father *Ertogriet* the son of *Solyman*, and once *Sultan of Mchm*, who forsaking his Kingdom for fear of the *Tartars*, long led a wandering life with uncertain fortunes. But *Ertogriet* turning into the lesser *Asia*, requested of *Aladin* that he would allot some corner of his so large a Kingdom, for him, his distressed Country-man, and his family to rest in. Who mindful of what himself had suffered (having besides in a Battel almost lost against the *Tartar*, by his unexpected supply of four hundred Horse, recovered the Victory) assigned him this Village to winter in, and the Mountains adjoining for the summering of his Cattel, with forme command upon the frontiers. Where he long lived a quiet life, beloved both of *Turk* and Christians confining, for his peaceable nature and good offices done them. Dying in the fourscore and thirteenth year of his age, and in the year of our Lord 1289, he left three sons behind him, *Jindas*, *Sangatian*, and this *Ottoman*, whom the *Oguzians* elected for their Governor. Now the Christians having done some outrages to his people, he thereupon surprized divers of their Castles, overthrew the *Greek* in sundry conflicts, took from them the City of *Nice*, for which he made many honours proffered by the latter *Aladin*, which whilst he lived he forbore to accept; but dead, took upon him the title of *Sultan*, making *Neapolis* his regal seat, in the year 1300 to which is to be referred the beginning of the *Ottoman* government. Who in those seven and twenty years that he reigned, annexed *Bithynia*, *Cappadocia*, and most of those strong holds that border on the *Euxine Sea* to his Kingdom. His son *Orchan* succeeded, who took the great City of *Prusa*, and honoured it with his residence. Having much enlarged his dominions, he dyed in the two and thirtieth year of his reign, resigning his State to *Amurath* his son. He upon the dissention of the *Greeks*, first passed over the Straights into *Europe*, took *Abydos* and *Calippolis* with the whole *Chersonesus*. Then entring further into *Thracia*, subduing *Philippopolis* & *Adriomopoli*, and proceeding conquered *Servia* and *Bulgaria*, passing into

into the upper *Syria*: and stabb'd by a common Souldier, in the one and thirtieth year of his Reign, was succeeded by his Son *Bajazet*. He, possest of the greatest part of *Turke*, subdu'd a large part of *Greece*, with the Country of *Phocis*; twice but vainly, besieging *Constantinople*. Taken at length by *Tamerlaine*, and carried about in an Iron Cage, he desperately brained himself in the year 1399, his Son *Calepine* (some say) succeeded him, attributing unto him six years of Government: effectued by others but a Fable; who give the lucreation to his youngest Son *Mahomet*: the cause of this diversity of opinions proceeding from the *Turkis* Kingdom thus again supprest by the *Tartars*. The many Sons of *Bajazet*, and other *Mohometan* Princes, possest of several Provinces, and thriving with one another for undivided Sovereignty: by *Mahomet* at length was obtained: who united again that dismemberd Empire: enlarging the same with the accession of *Dacia*, *Walachia*, the greater part of *Slavonia* and *Macedonia*, even unto the *Ionian* Sea. Who translated the seat of his Empire from *Prusa* unto *Adrianiopolis*, where he died, having reigned seventeen years; of the same he accounted from the death of his Father. His Son by the name of *Amurath* the Second ruled in his stead: who conquered *Epirus*, *Aitolia*, *Attica*, *Bacotia*, *Abissia*, and *Thebælonica*. He left his State to *Mahomet* the Second (after he had reigned eight and twenty years) whose Conquests deservedly gave him the addition of Great: having utterly ruined the *Greek* Empire, taken from them *Constantinople* the Imperial City, the Emperour *Constantine* being trod to death by the preys of people in *Adrianiopolis* Gate, and thereby gained the Title of Emperour. He subdued also the Empire of *Travezond*, erected there by *Alexius Commenus*, at such time as the *Greeks* did lose their *European* Empire to the *Latinis*. Moreover, *Athena*, *Corinth*, all *Peloponnesus*, *Bosna*, *Levnia*, *Enba*, *Mitylen*, &c. and died not without suspicion of poyson, in the one and thirtieth year of his Empire. *Bajazet* the Second, his Son, having ended his Wars with his Brother, conquered all *Cilicia*, a part of *Armenia*, with the rest of *Cappadocia*, which before belonged to the *Carmanian* Kingdom. He invaded *Syria*, but with worse success: and then converting his forces against the *Venetians*, took from them *Napathis*, *Mithona*, *Dyrrachium*, and almost depopulated *Dalmatia*. But in the six and thirtieth year of his Reign, he was poysoned by a *Jem*, at the procurement of *Selymus* his Son and Successor: (who, beliede the civil Wars with his Father and Brethren) conquered all *Syria* and *Egypt* from the ruined *Mammalucks*, and brought *Arabia* under his subjection. After, intending to invade the Christians, he died of a most loathsome disease, when he had reigned eight years. His Son *Solyman* taketh *Rhodes*, at several times over-runnet *Hungary*: possesting himself of *Buda*, *Strigonium*, *alba regalis*: dispossessing the Persian of *Tauris*: and joyneth *Babylon*, with the Countries of *Media*, *Mesopotamia*, and *Affysria*, to his Empire. *Arabia* is not free from his Conquests: nor the *Portugals* in *India* enough remov'd from the reach of his ambition. He died in the six and fortieth year of his Reign. *Selymus* the Second succeeded, the only Son that he had left unimurthered: who won by his Lieutenants *Cyprus* from the *Venetians*. They also enlarged his bounds with *Valachia*, *Moldavia*, and the Kingdom of *Tanit*. He reigned eight years. His *Amurath* the Third succeeded: who warred not in person, nor achiev'd much by his Deputies, yet reigned he nineteen years. Neither was *Mahomet* the Third his Son a Soldier, being but once in the field, and thence terribly affrighted. Nor enlarged he his Dominions by the valour of others: his forces being chiefly employed in suppresting of inciline Rebellions. He reigned eight years ingloriously, and left the now reigning *Admet* to succeed him: the fourteenth *Sultan*, and the eighth Emperor of the *Ottoman* Family, who yet hath added nothing to his so vast an Empire; the greatest that is, or perhaps that ever was from the beginning. For first, the *European* part thereof extendeth West-wards unto the Archdukes of *Austria*'s Dominions, stretching to the *Adriatick* Sea, by the Countries of *Ragusa*, bounded on the South with the *Mediterraneum*, on the East with *Ægæum*, *Propontis* and *Pontus*, even to *Theodosia*, a City of the *Scythian* *Chersonesus* and on the North almost to *Russia* and *Polosia*: containing *Romania*, *Bulgaria*, *Servia*, *Rascia*, the tributary Principalities of *Valachia* and *Moldavia*; the greater part of *Hungary*, *Bosna*, *Albania*, *Macedon*, *Epirus*, all *Grecia* and *Peloponnesus*; all the fruitful Islands of the *Ægæan* Sea. *Ragusa* pays for her liberty: nor his *Candie*, *Zant*, or *Cephalaria* held without presents. But what is this compared to her ancient Territories? within which, all *Natolia* is comprised; on the three ages embrac'd with the *Ægæan*, *Euxine*, and *Cilician* Seas: containing the Provinces of *Panias*, *Galatia*, *Bithynia*, *Pbygia*, *Lycia*, *Pamphylia*, *Cilicia*, *Cappadocia*, and the lesser *Armenia*, beyond which also *Colchis* thence stretching North-ward to *Catai*, and bounded on the East with the Coun-

Country of the *Georgians*, whereof the Turks possest not a little. A great part it also containeth of the greater *Armenia*: all *Syria* (in which *Calestra*, *Phoenicia*, and *Palestine*, *Babylonia*, and *Mesopotamia*; *Arabis felix* which stretcheth out into the South Sea, interposing the *Persian* and *Arabian* Gulphs, do bow to that Sovereignty: so do the Inhabitants of *Petras* and *Deserta*; such I mean as have known Habitations: In *Africa* it extendeth all along the Coasts of the *Mediterraneum*; even from the Red Sea, to *Acraib*, a City of *Mauritania* (except some few places posset by the *Spaniard*) wherein is the Country of the *Troglodytes*, the miraculously fertile Kingdom of *Egypt*, *Tripoli* in *Barbary*, the Kingdom of *Tunis*, and City of *Argiers* with her Territories, with the Tributary Kingdoms of *Fesse* and *Morocco*. To this add *Cyprus*, *Rhodes*, and all the little Islands of the mid-land Sea, that lye East of *Candy*. Thus great at this day is the *Ottoman* Empire: but too great for it are their assumed Titles: as, God on Earth, shadow of God, sole Monarch of the World, King of Kings, Commander of all that can be commanded, Sovereign of the most Noble Families of *Prylia* and *Armenia*, possessor of the holy Cities of *Mecca* and *Jerusalem*, Lord of the black and white Seas, *Sultan* of *Babylon*; and so proceeding with a repetition of their several Kingdoms. Like swelling Attributes gave this now reigning *Sultan* to our Sovereign in a Letter writ lately, which I will insert for the strangeness.

*Unto the most glorious and most mighty King James, one of the Great Lords of the creation of Jesus, and most laudable among all the Princes of the Nations of Messias, a Judge of all debates and differences of the people of Nazarets, Possessor of the great Majestie, riches, and glory, a Judge of the most great Kings of England, &c. writing his Letter with like fuitain, calling his own Court, One most happy and shining Port, a Port of refuge for the world: and subcribing, From our Imperial Residence at Constantinople, most strongly and mightily guarded. Yet in his own title more modest, containing no more than Sultan *Admet* Chan: Son to Mahomet Chan most invincible.*

But the barbarous policy whereby this Tyranny is sustaine'd, doth differ from all other: guided by the heads, and strengthened by the hands of his Slaves, who think it as great an honour to be so, as they do with us that setve the Courts of Princes: the natural *Turk* (to be so called a reproach) being rarely employed in command or service. Among these Slaves there is no nobility of blood, no known Parentage, Kindred, nor hereditary Possessions; but are as it were of the *Sultans* Creation, depending upon him only for their sustenance and preferments, who diptoth, as well of their lives as their fortunes, by no other rule than that of his will; although sometomes for form he useth the alent of the never gainfayning *Mafii*. These are the Sons of Christians (and those the most compleatly furnished by Nature) taken in their Childhood from their miserable Parents, by a Leavy made every five years (or oftner or seldommer, as occasion requireth) throughout the whole Empire, (excepting certain privileged places, amongst which are *Sio* and *Constantinopolis*) who are betwown'd in several Seminaries, instruced in the *Mahometan* Religion (changing thir Names upon their Circumcision) taught the use of their several Weapons, and made patient of hunger and labour, with inured abstinence, and continual exercise. These they call *Jemoglaus*, who have their Faces shaven (the token of servitude,) wearing long Coats and copped Caps, not unlike to our Ideots. The choicest of them for spirit and feature, and after a while received into the *Grand Signioris Seraglio*: distinguished by Chambers like to those in Hopitals, according to their Seniorities: where all are brought up in the discipline of War, and not a few acquainted with the secrets of State: such as by the excellency of their gifts do assure the expectation of a future eminency; those of the first Chamber are the first preferred; yet not in order, but according to the worth of the place, and worthinesse of the Port. Of these come the *Beglerbegs* (the name signifying a Lord of Lords) of whom there be only two: the one of *Greece*, and the other of *Natolia*: who command all the Horsemens in those Countries under the General: the great *Bassas*, (wherof some are Generals of Armies, some Viziers of the Port, the rest Vice-roys of the Provinces;) the *Sanzacki* Governors of Cities, for so the name signifieth, with their Territories and Forces, and other Officers both of War and Peace, with those of the Court of principal place and attendance. Of the other *Jemoglaus* some come to the *Chiaules*; who go on Embassies, execute Commandments; and are as Purifivants, and Under-Sheriffs, attending the employmant of the Emperour; (who mounted on Horseback carry Dabuzes, a weapon like a Mace before him) and on the Courts of Justice: solliciting also the caues of their

Some say
there are a
million.

their Clients. But the *Spabees* and *Janizaries* which are most made of these *Jem-gans* (the principal caule of their institution) are the Nerves and Supporters of the Turkish Monarchy. The *Spabees* are Horsemen, weaponed for the most part at once with Bow, Mace, Lance, Harquebush, and Cynitar, whereof they have the severall uses : agreeing with their flights, their flights, or purfumets. For defence fone uses : agreeing with their flights, their flights, or purfumets. For defence fone uses : agreeing with their flights, their flights, or purfumets. For defence fone uses : agreeing with their flights, their flights, or purfumets. The skirts of their Coats, when they ride, are gathered within long Stammel brogs that reach to their ankles, and there do join to their Buskius thod with Iron ; and supply the want of Spurs with their large and sharp Stirrops. Their Saddles are plated behind and before, the seat deep and hard: and for caparison they use for most part the Skins of Leopards, Lyons, Tygers, Panthers, and the like. In Cities when on foot they wear Gowns of Stammel with long Hanging sleeves : and are distinguished from others by the folding up of their Shasses. Of these there be two sorts: the *Uleffgi*, which is to say, appendary, who are almost altogether made of these *Jem-gans*; and the *Timariots*, who consist of all sorts of people. The first as yet unpreferred, under the command of several Captains, do attend upon the immediate employmet of the Emperour; who alloweth unto each the daily pension of ten Aspers, paid them every quarter. Of these there be two and thirty thousand. The one half of them are called *Spabees-gans*, who wear red Pendants on their Spears, and when in the Field, march on the right hand the *Sultans*, as the other on the left, who are called *Silberwafbeis*, bearing yellow and white Pendants. The other dispersed throughout the whole Empire, do live upon their particular Tenements for term of life affiged them; and therupon so called. It being the policy of his State to erect in the conquered Countries a number of *Timariots*, answerable to the greatness thereof: whereby the principal part of the Souldiery is provided for, and the Empire strengthened, both against foreign invasions and revolts of the subdued. Of these, as they say, there are upward of seven hundred thousand, every one being to find as many Horse as his Farm doth double the yearly value of fifty *Sultanies*: ready to be commanded by their several *Zanzicaks*; as they by their *Bassas*: these bear on their Lances white and red Pendants. But the *Janizaries* (a name that signifieth new Souldiery) at those that bear such great sway in *Constantinople*: inasmuch that the *Sultans* themselves have been sometimes subject to their infelicities. They are divided into several Companies, under several Captains: but all commanded by their *Aga*, a place of high trust, and the third in repute through the Empire: howbeit, their too much love is to him an assured destruction. These are the flower of the Turkish Infantry, by whom such wonderful Victories have been achieved. They call the Emperour Father (for none other is there for them to depend on) to whose valour and faith in the time of War he committeth his person: they having their flatulations about the Royal Pavillion. They serve with Harquebushes, armed besides with Cynitars and Hatchets. They wear on their heads a Bonnet of white Felt, with a lap hanging down behind to their shoulders; adorned at the brows with a wreath of metal, guilt, and set with stones of small value; having a kind of sheath or locket of the same erected before, wherein such are suffered to stick Plumes of Feathers as have behaved themselves extraordinary bravely. They tuck up the skirts of their Coats when they fight or march: and carry certain days provision of Victuals about with them. Nor is it a cumber: it being no more than a small portion of Rice, and a little Sugar and Honey. When the Emperour is not in the Field, the most of them recide with him in the City: eve at hand upon any occasion to secure his person, and are as were the *Pretorian* Cohorts with the Romans. They are in number about forty thousand: whereof the greater part (I mean of those that attend on the Court) have their being in three large Seraglios; where the Juniors do reverence their Seniors, and all obey their several Commanders (as they their *Aga*) with much silence and humility. Many of them that are married (a breach of their first institution) have their private dwellings: and those that are busied in foreign employments, are for the most part placed in such Garrison Towns as do greatly concern the safety of the Empire. Some are appointed to attend on Ambassadors: others to guard such particular Christians as will be at the charge, both about the City, and in their Travels, from incivilities and violences, to whom they are in themselves most faithful: wary and cruel in preventing and revenging their dangers and injuries: and so patient in bearing abusives, that one of them of late being stricken by an Englishman (whose humorous swaggering would permit him never to review his Country) as they travelled along

long through Morea, did not only not revenge it, nor abandon him to the pillage and outrages of others, in so unknown and savage a Country; but conducted him unto *Zant* in safety, saying, God forbid that the villainy of another should make him betray the charge that was committed to his trust. They are all of one Trade or other. The pay that they have from the *Grand Signior* is but five Aspers a day: yet their elder Sons as soon as born are enrolled and received into pension; but his bounty extendeth no further unto his progeny, (the self reputed as natural Turkey): nor is a *Janizary* capable of other preferments than the command of ten, of twenty, or of an hundred. They have yearly given them two Gowns apiece, the one of Violet Cloth, and the other of Stammel; which they wear in the City: carrying in their hands a great tough Reed, some seven foot long, and tipped with Silver; the weight whereof is not seldom felt by such as displease them. Who are indeed so awful, that Justice dare not proceed publickly against them, (they being only to be judged by their *Aga*): but being privately attached, are as privately thrown into the Sea in the night time. But then are they molt tumultuous, (whereto they do give the name of affection) upon the dangerous Sicknesse of their Emperours: and upon their deaths commit many outrages. Which is the cause that the great *Baffas* as well as they can, do conceal it from them, until all things be provided for the preuentment of the next for them to salute. Whereupon (besides the present larges) they have an Asper a day incrate of pension: so that the longer they live, and the more Emperours they oulive the greater is their allowance.

But it is to be considered, that all these before-named, are not only of that tribute of Children. For not a few of them are Captives taken in their childhood; with divers Renegadoes, that have molt wickedly quitted their Religion and Country, to fight against both: who are to the Christians the most terrible Adversaries. And withal they have of late infringed their ancient Customs, by the admiring of those into these orders, that are neither the Sons nor Grand-sons of Christians: a natural Turk born in Constantinople, before never known, being now a *Baffa* of the Port.

Over and above these, and besides the Auxiliary *Tartars*, whereof there are lightly three score thousand (who live on Spoil, and serve without Pay) that are ever affilant; the *Grand Signior* hath other Forces whom they call *Abingi*, who have nothing but what they can get by forraging, being Hindes of the Country, and tied to serve on Horseback for certain priviledges that they hold, in number about thirty or forty thousand, but small in value: as are the *Azapi*, who serve on Foot (yet properly belonging to the Gallies) better acquainted with the Spade than Sword; thrust forward with purpose rather to wrary, than to vanquish the Enemy; whose dead bodies do serve the *Janizaries* to fill up Ditches, and to mount the Walls of assaulted Fortresses: besides many Voluntaries, who follow the Army in hope to succeed the slain *Spabees* and *Janizaries*: Now nothing curiosus at such a time to receive those that be not the Sons of Christians into the Order. Such are the Turkish Forces, both in quality and proportion: and he that shall see three hundred thousand of them in an Army (as he might have done this last Summer in *Bithynia*) to discipline, so appointed, and to daringly refolute, whose only repre sentis in their Valours; and whose decaets are punished in their Commanders as offences: furnished with such abundance of great Ordnance (much whereof they cast according to their occasions, carrying with them the metal upon the backs of Camels) will not only not wonder at their Victories, but rather how the rest of the yet unvanquished World hath withdrawed them. I have heard a Prince (and he of no small experience) impute the sundry overthrows given them by a small number of Christians to the paucity of Commanders, and their want of experiance, some one *Suziack* having under his Conduct five thousand *Timariots*, and he perhaps but newly crept out of the *Sultans* Seraglio, exercised only in speculative Conflicts. So that their numbers prove often but cumbers; and the advantage los, encountered by the many expert Directors of few: who are also far better defencively arm'd. But he that hath bounded the Sea, hath also limited their furies. And surely it is to be hoped, that their greatness is not only at the height, but near an extrean precipitation: the body being grown too monstrous for the head; the *Sultan* unwarlike and never accompanying their Armies in person; The Souldier corrupted with ease and liberty; drownd in prohibited Wine, enfeebled with the continual converse of Women; and generally lapsid from their former austerity of life, and simplicity of manners. Their Valours now meeting on

all sides with opposition; having of late given no encrease to their Dominions: and Empire so got, when it ceaseth to increase, doth begin to diminish. Lastly, in that it hath exceeded the obserued period of a Tyranny, for such is their Empire. Now when they march, the *Tartars* do iour the Country two days journey before: then follow the *Achings*; after them the *Timariots*; next those few *Jemogians* that be; next them the *Janizaries* the *Chaws*; follow on Horseback, (who carry Bows and Arrows besides their Maces and Cimeters;) then comes the *Sultan* with the Officers of his Court, and Archers of his Guard who are Footmen; the stipendiary *Sabreis* marching on either side of him. An hundred Coaches covered with red, with four Horses a piece, are drawn after, which carry the *Hicognans* (his Pages) and Eunuchs: about these the *Jemogians* called *Baltagiers* are placed. The Carriages of the Army ensue; followed by Voluntaries, who go in hope (as beforesaid) to be entertained in the rooms of the slain; with the Servants of the *Sabreis* in the Court, and certain *Janizaries*, *At-togians* *Lepeliers* and *Dewgivers*. The *Janizaries* have Boots, Swords of Wood, and the like born before them for their Ensigns: and the royal Standard is no other than a Horse-tail tyed to the end of a Staff: which though seeming rude, and unwarlike to their original, doth retain, perhaps something of Antiquity. For Honour sticketh the like in the Crest of the gallantly-armed (though not so spirited) *Paris*.

*Capiti autem fortia galeam fabre factam imponit.
Cristatum ex fetis equinus: horribilis autem crista
defenser mutabar.*

H. I. 3.

*Then puts he on a Helm well wrought and brave,
Plum'd with Horse hairs that horribly did wave.*

As for their Forces at Sea, they are but small in comparison of what they have been, and compared to those of particular Christian Princes, but contemptible. Approved by the *Florentine*, who with six Ships only hath kept the bottom of the Straights for these three years past in despite of them: inasmuch as they have not dared to hazard the Revenue of *Egypt* by Sea. But have sent it over Land with a Guard of Souldiers, to their no small trouble and expences: the whole Armado coming often in view, yet not so hardy as to adventure the onset. The Admiral having thought it a safer course to employ the Pirates of *Tunis* and *Algiers* in that service, who have many tall Ships (the spoil of Christian Merchants) and warlike appointed: now grown expert in Navigation, and all kind of Sea fights, by the wicked instruction of our fugitive Pirates, and other Reuegados. But those Pirates have no heart to such an enterprise, where the Victory would prove so bloody, and the Booty so worthless. The Navy that is yearly set forth in the beginning of *May*, to annoy the Enemy, supprest Pirates, collect Tribute, and reform disorders in the Maritime Towns that belong to the Admiralty: consists of not above threescore Gallies: which are all that can be spared from their other places of employment. And that there be no more is said to proceed from the want of Captives, by reason of their general Peace with the Christians: for such, and such as are condemned for Offences, are only chained to the Oar, except the necessity be urgent. As for matter to build with, they want none: no more do they workmen: many excellent in that Art, and those Christians, being enticed from all parts with liberal penfions to work in their Arsenals. The Captain *Balla* (for so is the Admiral called) when not in service, hath his Residence in *Constantinople* and *Galli-polis*. A man in regard of his place, of principal repute: and commanding the Commanders of *Gallipoli*, *Galata*, *Lemnos*, *Lesbos*, *Cibis*, *Naxus*, *Eubaea*, *Rhodes*, *Caralis*, *Naplia*, *Lopano*, *Cyprus*, and *Alexandria*. In *Otober* he returneth from his annual circuit: as he did now during our abode in the City, and entered the Haven in triumph. The Gallies divided into sundry Squadrons, and tricked all in their gallantry, rowing at their sterns three or four little Vessels no bigger than Fisher-Boats. A ridiculous glory, and a prize to be ashamed of. But it was thought that the *Grand Signior* would have given him but a bad welcome, that durst not adventure with such odds of number on the becalmed *Florentines*. During the Winter the Armado is dispersed, and the Gallies are drawn into their dry stations. In which time the Pirates, both Christians and Mahometan, do rob on the *Aegean* and *Mediterranea* unconcollled, but by the defensive strength of the assailed.

Thus

Thus is the Great *Turk* served by those whom he may advance without envy, and defroy without danger. The best of them living a wandering and unhappy life, removd from one Command to another; and to parts so far distant, that often more time is spent in their journey than in their abode. The greatest Commander, and in the strength of his Command, submitting his neck unto the Executioners Bowstring, when sent by the Tyrant with the fatal Box that includeth the Commission. Nor booothet it to resist in hope of partakers, when one mans preferment is built on the desir'd overthrow of another: being also, as is said before, without Kindred or Alliance: so that Rebellions do but rarely happen. And although these great Slaves attain to great Riches, yet are they (as it were) but the Collectors thereof for his treasure: whether at their deaths it returneth, all, save what it please him to bestow on their posterity: who never are advanced to entain place; it being a cause of the greater neglect to have had excellent Parents, as to them of ruine to be beloved in their Governments. Nay, so much the continuance of honours in Families are avoided, that when a *Balla* is given (for to I may term it) to the Sister or Daughter of a *Sultan* for a Husband, the Children begotten on them do most rarely rise above the degree of a private Captain. But more severe are these Tyrants to their own, who lop all the Branches from the Boles; the unnatural Brother solemnizing his Fathers Funerals with the slaughters of his Brothers. So fearful are they of rivalry, and so damnable politick; making all things lawfull that they may procure the perpetuity of their Empire. Not now to leek in those precepts of *Plotinus*,

*Scepters do lose their sway when Kings grow just:
Respects of boundy, towers tomb in dust.
Free villaines a hated Reign affire;
And Swords still drawn: dire deeds do but secure
The Dore whilst a doing. Courts shun they
That would be good. Virtus and sovereign sway,
Still jar. Still fear be whom full faults dismay.*

*Sceporum vis tota perit, si pendere justa:
Incepit : evanescere aures respetibus honesti.
Libertas fecerunt eis qua regna invita tueri.
Siblatuque modus gladiis facere omnia fave.
Non impune licet nisi quam facis : exeat aula.
Qui vult esse pius : virtus & summa potestas.
Non coquunt, semper meuet quæla fæva pude-
bunt.*

Lucan. I. 8.

Yet they mourn for those being dead, whom they murdered: honouring them with all dues of burial, and customary lamentations. Now if the *Ottoman* Line shoud fail, the *Crim Tartar* is to succeed (both being of one Family: and of one Religion) as the *Tark*, the *Tartar*; who hath at this day the election of the *Tartarian* Emperours; but with this limitation, that he is to be of one of the Sons of the deceased.

Their Moral and Ecclesiastical Laws, the *Turks* do receive from *Mahomet* the *Saracen* Law-giver: a man of obscure parentage, born in *Irrap* a Village of *Arabia*, in the year 551. His Father was a Pagan, his Mother a Jew both by birth and Religion. At the first he exercised merchandize, having by the marriage of his Miftrels (not effectually, as was thought, without witch-craft) attained to much riches: whereupon he became a Captain of certain voluntary *Arabs* that followed the Emperor *Heraclius* in his *Persian* Wars. Who falling into a mutiny, for that they were denied the Military Garment; and incensing the rest of their Nation with the reproachful answere given them by the Treasurer, which was, That that ought not to be given unto Dogs, which was ordained for the Roman Souldiers; a part of them chose *Mahomet* for their King-leader, who had aggravated their discontents, and confirmed them in their Rebellion. But being disdained by the better for the baseness of his birth; to avoid ensuing contempt, he gave it out, that he attained not to that honour by military favour, but by divine appointment. That he was sent by God to give a new Law unto Mankind; and by force of Arms to reduce the world unto his obedience. That he was the last of the Prophets, being greater than Christ, as Christ was greater than *Mos*. Two years together he lived in a Cave, nor far distant from *Mecca*; where he compiled his damnable Doctrine, by the help of one *Sergius a Nestorian* Monk, and *Abdalla* a Jew (containing a hodge-podge of sundry Religions:) which he first communicated to his Wife, persuading her that it was delivered him by the Angel *Gabriel*, who had cut open his heart, and taken from thence the little black Core (which the *Turks* do affirm to be in the heart of every man) wherein the Devil doth plant his temptations: and shewed him withall the joys and mysteries of Paradise. His new Religion by little and little he divulged in *Mecca*; countenanced by the powerful alliance which he had by his sundry Wives; and followed by many of the Vulgar, allured with the liberty thereof, and delighted with the novelty.

E 3

But

But the Nobles of *Mecca* going about to apprehend him, he fled to *Medina*, not two days journey distant: whither followed by a number, wicked of life, and desperate of fortunes, he waged a successful War against the *Syrians*; planted his Religion amongst the vanquished: and after making himself Lord of *Mecca*, made that the place of his residence. Where he died in the great Climacterical year of his age; having made them believe, that the third day after he would ascend into Heaven: whereupon he was kept above ground till the air was infected with his favour, and then buried at *Medina*. Another promise he made concerning his return, which should have been a thousand years after, which the *Mahometan* exulte as mid-underflow, by reason of his teble voice, even then a dying; and that he did say two thousand: to which time they have prorogued their expectations. Mean of stature he was, and civil proportioned: having ever a scald head, which (as some say) made him wear a white Shawl continually: now worn by his Scutaries. Being much subject to the Falling-ticknells, he made them believe that it was a prophetic trance; and that he conversed with the Angel *Gabriel*. Having also caught a Pigeon to feed at his car, he affirmed it to be the Holy Ghost, which informed him in divine precepts. Not unlike to *Nama*'s feigned familiarity with *Agezis* and *Pitagoras* the Eagle, whose policy perhaps he imitated: whereby as they the *Romans* and *Crotoneans*, to drew the gods *Arabians*, to a superstitious obedience. For he had a subtle wit, though viciously employed; being naturally inclined to all villainies. Amongst the rest, so infatually lecherous, that he countenanced his incontinency with a Law: wherein he declared it, not only to be no crime to couple with whomsoever he liked, but an act of high honour to the party, and infusing sanctity. Thus planted he his irreligious Religion, being much assisted by the iniquities of those times: the Christian estate then miserably divided by multitudes of Heretics. So that the dissinity of the Profectors, made many to suspet the profusion, and to embrace a Doctrine so indulgent to their affections. Which enlarging as the *Saracens* and *Turks* enlarged their Empires, doth at this day well-nigh over-run three parts of the earth; of that I mean that hath civil Inhabitants. Yet are the *Mahometans* divided into threescore and twelve Sects, sprung from the two fountains. Of that named *Imamia*, the *Perfians* are drunk; of the other called *Lestare*, the *Syrians*, *Arabians*, *Turk*, and *Africans*.

The Alcoran, which containeth the sum of their Religion, is written in *Arabick* Rhyme, without due proportion of numbers: and must neither be written nor read by them in any other Language. Besides the positive doctrine, (to it self contradictory) it is farced with Fables, Visions, Legends, and Relations. Nor is it at this day the same that was written by *Mahomet*, (although so credited to be by the Vulgar:) many things being secretly put in, and thrust out; and some of the repugnancies reconciled by the succeeding *Caliphs*. *Mahomet* the second is said to have altered it much, and added much to it. This Book is held by them in no less veneration, than the Old Testament by the Jews, and the New by the Christians. They never touch it with unwhal'd hands: and a capital crime it is, in the reading thereof to misshape a Letter, or displace the Accent. They kill it, embrase it, and swear by it: calling it, *The Book of Glory, and director unto Paradise*. To speak a little of much; they teach that God is only to be worshipped, only one, and the Creator of all: righteous, pitiful; in wisdom and power incomprehensible. How God made man of all sorts and colours of earth; and being formed, for thousands of years laid him a baking in the Sun, until he was pleased to breathe life into him. Then commanded he all his Angels to reverence him: which the Devil, at that time an Angel of light, refused to do; expostulating why he should to honour that Creature whom he knew would become so polluted with all manner of (by him particularized) vices. That God therefore condemned the Devil to Hell; who ever since hath continued an enemy to man. Idolatry they hold to be the most accursed of Crimes, and therefore they interdict all Images and Counterfeits whatsoever; reputing the Christians Idolaters, for that they have them in their Churches and Housles: imagining also that we worship three Gods, as not apprehending the mystery of the Trinity. They deny the Divinity of Christ, yet confess him to be the Son of a Virgin: *Mary* conceiving by the sinell of a Rose which was presented her by the Angel *Gabriel*; and that bare him at her Breasts. They hold him to be a greater Prophet than *Moses*; and the Gospel better than the Law: infomuch as no *Jew* can turn *Turk*, until he first turn Christian; they forcing him to eat Hogs-flesh, and calling him *Abdula*, which signifieth the Son of a Christian: who after two or three days, abjuring Christ, is made a *Mahometan*. They say, that the blessed Virgin was free from original sin and the temptations of the Devil.

Devil. Christ is called in the Alcoran, the Breath and Word of God; said to know the serets of hearts, to raise the dead to life, cure diseases, restore sight to the blind, and speech to the dumb: and that his Disciples wrought miracles by his virtue. Yet sith they not his Sepulchre in their Pilgrimages (not thinking him to have dyed) as generally bruited. For being, as they say, led toward the place of execution, God not permitting so base a people to put to death to hold a Prophet (for they confess that he never sinned) did affuse him into Heaven: when mift, and fought by the Soulidiers in the throng, they laid hold of one of the Judges that had condemned him, who resembled him much in favour and proportion, telling him that he should not escape from them again; and to not believing whatsoever he said, did execute him in his room. They sharply punislh all such as blasphemis him; and say that he shall return to judgment about forty years before the worlds ending. The Holy Ghost they acknowledge; yet not to be distinxt in person, but only as a power and operative virtue in the God-head, which inspiresh good motions into the heart, the producer of good actions. They are commandes seven times a day to reft unto publick Prayers: the first assembling is called *Timgil-namas*, which is two hours before day: the second *Sabub-namas*, at day break: the third *Vyle-namas* at Noon: the fourth *Kyndi-namas* at three of the Clock: the fifth *Akban-namas*, after Sun-set: the sixth *Chogic-namas*, two hours within night: and the seventh *Giamza-namas*, at ten of the Clock in the morning: the last also on *Fridays* obserued by all, on the other days but by the more religious. Congregated they are, as aforesaid, by the chanting of the Priele from the tops ~~Steeples~~: at which times lightly though they be in the fields, they will spread their Upper Garments on the earth, and fall to their devotions. Moreover, I have seen them conjointly pray in the corner of the Streets, before the opening of their Shops in the morning. *Friday* is their Sabbath, and yet they spend but a part therof in their Devotion, and the rest in Recreatiuns: but for that time they observe it so rigorously, that a *Turk* here lately had his ears nailed to his Shop-board for opening it too timely. Before they pray, they wash all the organs of their sensess; their legs to their knees, and their arms to their elbowes: their purities after their purging of Nature's, and sometimes all over from top to toe: for which there are Ibloues of Office with Conduits belonging to every principal Mofque. Where water is wanting, they do it with dust. At the door of the Mofque they putt off their shooes; and entring, sit crois-legged upon rows of Mats one behind another, the poor and the rich promiscuously. The Priele in a Pulpit before them, not otherwise distinguised in Habit, but by the folding up of their Turbant. When they pray they turn their faces towards *Mecca*: first standing upright, without any motions of their bodies, holding the Palms of their hands upward; sometimes they stope their eyes and ears, and oft pull their hair on the sides of their faces: then thrice they bow, as in their salutatiuns; and as often prostrating themselves on the earth, do kisst it. Doing this sundry times, they will look back upon no occasion, until they come unto the salutatiun of *Mahomet*: at which time they reverse their faces, first over the right shoulder, and then over the left, believing that his coming will be behind them when they are at their devotion. The Priele doth sometimes read unto them some part of the Alcoran (holding it, in reverence to the Book, as high as his chin,) sometimes some of their fabulos Legends, intermixing expositiuns and instructions: which they hearken unto with heedyness, and such stiddy postures of body as if they were intranced. Their Service is mixed with Songs and Responses: and when all is done they stroke down their Faces and Beards with looks of devout gravity. If they find a Paper in the Streets, they will thrust it in some Crevice of the adjoing Wall, imagining that the Name of God may be contained therein, and then prophanie to be trod under foot, or otherwise defiled. They number their often repetition of the Names of God and his Attributes (with other short ejaculations of prayer or praife) upon Beads: some shaking their heads incessantly, until they turn giddy: perhaps in imitation of the suppoled Trances (but natural infirmitie) of their Prophet. And they have an Order of Monks, who are called *Dervises*, whom I have often seen to dance in their Mofques on *Tuesdays* and *Fridays*; many together, to the sound of Barbarous Musick, Dances that consist of continual turnings, until at a certain stroke they fall upon the Earth; and lying along like Beatis, are thought to be rapt in spirit unto celestial conversations. Now the Women are not permitted to come into their Temples (yet have they secret places to look in through Grates) partly for troubling their devotions, but especially for that they are not exceld, as are the Women of *Perisia* and *Athiopia*.
Nor

Nor circumcise they the Males until they be able to answer the Priest, and promise for themselves: which is for the most part at the age of eight. They are circumcised in the Housles of their Parents, at a Festival meeting, and in the midst of the Assembly, the Child holding up his fore-finger, in token that he is a *Mahometan*. As soon as cut, the Priest washeth the wound in water and salt, and bindeth it in Linnen. Who changeth not his name, but is from henceforth called a *Musselman*: which is a true Believer. This done, he is carried unto the *Banna*, where his hair (before that time worn at full length) is shaven, and so kept ever after: all saving a lock on the top of his crown, by which they dream that they shall be assumed by *Mahomet* into Paradise: then put they on him a white Turban; and so returning with Drums and Hoboys, is with great solemnity conducted to the Moisque, and presented with gifts according to his quality.

The *Turks* do fast one Month in the year, which they call *Ramazan*: which changeth yearly, (so that in thirty years they fast once) wherein, they say, that the Alcoran was delivered unto *Mahomet* by the Angel. Observed by all but the infirm and Travellers: who are to fast for as long a time, when to they recover, or come to the end of their journey. But they fast but during the day: in the night they eat, and then all their Steeple stuck round with Lamps, which burn till the morning: affording an object of great Solemity. Such as instead of abstaining from meats, do abstain at that time from their Moisques, they carry about in form, and severly chaffie: but such as then drink Wine, they punish with death. Upon the discovery of the New Moon (which they superstitiously gratulate, esteeming him happy that discovereth it first, and by the course thereof do reckon their year;) falling out this year on the seventh of December, the Feast of the great *Byram* did begin, which doth continue for three days together: observed by them as *Easter* is with us. On the first day the *Grand Signior* rode to *Santia Sophia* in all the pomp and glory of Empire: of which we shall speak hereafter. Upon his return we saw a sort of Christians, some of them half earth already, crooked with age, and trembling with Palies; who by the throwing away of their Bonnets and lifting up of their Fore-fingers, did proffer themselves to become *Mahometans*. A sight full of horrour and trouble, to see those desperate wretches that had professed Christ all their life, and had suffered, no doubt, for his sake much contumely and oppрession, now almost dying, to forsake their Redeemer, even then when they were to receive the reward of their patience. To the Tyrant a little retired his Body: who before not so much as cast his eye aside, but late like the adored Statue of an Idol. For they hold it a great grace and an act of singular piety, to draw many to their Religion; presenting them with money, change of raiments; and freeing them from all Tribute and Taxes. Infomuch that if a Christian have deserved death by their Law, he it will convert, they will many times remit his punishment. But they compel no man. During this Festival they exercise themselves with various pastimes: but none more in use, and more barbarous, than the swinging up and down, as Boys do in Bell-Ropes, for which there be Gallowes (for they bear that form) of an exceeding height, erected in sundry places of the City: when by two joining Ropes, that are fastened above, they will swing themselves as high as the tranlomen. Perhaps affected in that it stupifies the senses for a season: the cause that *Opium* is so much in request, and of their forlaid shaking of their heads, and continued turnings. In regard whereof they have such as have lost their wits, and natural Ideots, in high veneration; as men ravished in spirit, and taken from themselves, as it were, to the fellowship of Angels. These they honour with the title of Saints, and lodge them in their Temples: some of them going almost stark naked; others clothed in shreds of several colours, whose necessities are supplied by the peoples devotions: who kisse their Garments as they pass through the Streets, and bow to their benedicions. Yea, many by counterfeiting the Ideot, have avoided punishment for offences which they have unwittingly fallen into. Whilist the *Byram* lasteth you cannot stir abroad but you shall be presented by the *Dervices* and *Fanizaries*, with *Tulips* and trifles, besprinkling you with sweet water; nor cease to do, till they have drawn reward from you.

The *Iarks* are encouraged to Alms by their Alcoran, as acceptable to God, and meritorious in it self, if given without vain-glory, and of goods well-gotten: alledging it to be a temptation of the Devils to abstain from Alms for fear of impoverishment. Their more publick Alms consist in Sacrifices (if not so wrongfully termed) upon their Festivals, or performance of Vows: when Sheep and Oxen are slain

slain by the Priest, and divided amongst the poor; the owners not so much as retaining a part thereof. They say, they give much in private: and in truth, I have seen but few Beggars amongst them. Yet sometimes shall you meet in the streets with couples chained together by the neck, who beg to satisfy their Creditors in part, and are at the years end released of their bonds: provided that they make satisfaction if they prove afterward able. At their deaths they usually give Legacies for the releafe of Prisoners, the freeing of Bond-slaves, repairing of Bridges, building of Hanes for the relict of Passengers: and the Great men, to the erecting of Moisques and Hospitals, which they build not seldom in their life time. But *Mahomet* the Great, and *Solyman* the Magnificent, have in that kind exceeded all others: whole stately and sumptuous structures do give a principal ornament to the City; where the sick and impotent are provided for, and the stranger entertained: (for here be no Inns:) the revenue of that of *Mahomet* amounting to an hundred and fifty thousand *Sultana*s. To these belong Physicians, Chirurgions, Apothecaries. The charge thereof is committed unto their Priests, who bring up a certain number of Youths in the *Mahometan* Law, and frequently pray for the departed Souls of the Founders in the Chappells, of their Sepulchres. They extend their charity to Christians and Jews, as well as to them of their own Religion: nay birds and beasts have a rafle thereof. For many only, to let them loose, will buy Birds in Cages; and bread to give unto Dogs. These have in the City no particular owners: being reputed an unclean Creature, and therefore not suffered to come into their Housles: thinking it nevertheless a deed of piety, to feed, and provide them Kernels to litter in, most of them repairing to the Sea-side nightly, where they keep such a howling, that if the wind sit Southward, they may be easily heard to the upper side of the City of *Pera*.

With the *Sticks* they attribute all accidents to destiny, and constellations at birth, and say with the *Tragedian*,

*Fates guide us: unto Fates yield we,
Care cannot alter their decree.
For what we suffer, what we do,
Celestial Orbis, proceed from you.
All go in a prefixed way.
The first prescribeth the last day.*

*Fatis spinor: cedite Fatis,
Non sollicitate postulant curae,
Mutare rati flattus iusi.
Quicquid primum mortale genus;
Quicquid facimus, venit ex alto.
Omnia certo trahit vadum;
Irritumque dicit dedit extremum;
Sene, in Oedi.*

affirming that their ends were written in their foreheads:

*I hereby freed from death's affright,
The worst of fears, thence take they heart to fight
And rush on Steel*

*Quos ille timorum
Maximus haud urgat lethi metus, inde ruendi:
In ferum mens prona viris.
Lucan. 1.*

since it can be neither hastened nor avoided: being withal persuaded that they dye bravely that dye fighting; and that they shall be rewarded with Paradise, that do spend their blood upon the enemies of their Religion, whom they call *Shabrides*, which are Martyrs. For although they repute murder to be an execrable Crime, that crys to Heaven for vengeance, and is never forgiven: yet are they commanded by their law, to extend their profession by violence, and without compassion to slaughter their opposers. But they live with themselves in such exemplary concord, that during the time that I remained amongst them (it being above three quarters of a year) I never saw *Mahometan* offer violence to a *Mahometan*, nor break into ill language: but if so they chance to do, a third will reprove him, with Fye *Musselman*, fall out? and all is appeased he that gives a blow, hath many gashes made in his flesh, and is led about for a terror: but the man-slayer is delivered to the Kindred or Friends of the slain, to be by them put to death with all exquisite torture.

Now their opinion of the end of the World, of Paradise, and of Hell, exceed the vanity of dreams, and all old Wives Fables. They say that at the winding of a Horn, not only all flesh shall dye, but the Angels themselves: and that the earth with Earthquakes shall be kneaded together like a lump of dough, for forty days so continuing. Then shall another blast restore beauty to the world, and life unto all that ever lived. The good shall have shining and glorified faces; but the bad, the countenance of Dogs and Swine, and such like unclean Creatures. *Mos*, *Chriji*, and *Mahomet* shall bring their severall Followers to judgment, and intercede for them. *Cain* that did the first

murther shall be the King-leader of the damned ; who are to pass over the Bridge of Justice, laden with their fins in Satchels ; where the great sinner shall fall on the one side into Hell ; where they shall confine in fire, and be renewed to new torments. Yet God will have pity upon them in the end, and receive them unto mercy : and the Devil shall cease to be, since his malice is such as he cannot be saved. I was told by a Sicilian Renegado, an Eunuch, and one greatly devoted to their Superstition, that the burning Globe of the Sun (for such was his Philosophy) was the Continent of the damned. Those that tumble from the other side of the Bridge are laden with less fins : and do but fall into Purgatory : from whence they shall shortly be released, and received into Paradise. But as for the Women, poor souls ! be they never so good, they have the gates shut against them : yet are confined to a mansion without, where they shall live happily ; as another repeat with all misery for others. It is to be more than conjectured ; that *Mahomet* grounded his devised Paradise, upon the Poets invention of *Elif-*
zura. For thus *Tibulus* describeth the one :

See me, quod facilis tenor sum semper amori,
Ipsa Venus campus ducet in Elyos.
Hic chorea, castula; viginti: psalmi; vagantes.
Dulce forant tempestas carmen aves.
Fert casium non cura leges, totusque per agros
Florat odoratus terra benigna Rosas.
Ad juvenem terrena immixta puluis
Ludit : & afflue pectora miscet amor.
Eleg. l.2. Eleg. l.3.

For that my heart to love still easily yields,
Love shall conduct me to the Elifian fields.
There Songs and Dances revel : choice birds fly
From tree to tree, warbling sweet melody.
The wild Shrubs bring forth Cassia : every where
The bounteous soil doth fragrant Rose bear.
Youths intermixt with Maids disport at ease,
Inconcerning still in loves sweet skirmishes.

And *Mahomet* promiseth to the possessors of the other, magnificent Palaces spread all over with Silk Carpets, flowry Fields, and crystalline Rivers ; Trees of Gold still flourishing ; pleasing the eye with other goodly forms, and the taste with their fruits ;

— primo avulso non deficit alter
Aureus, & simili frondescit virga metallo.
Virg. Aen. 1. 6.

Which being pluckt, to others place resign,
And still the rich twigs with like metal shine.

Under whose fragrant shades they shall spend the course of their happy time with amorous Virgins, who shall alone regard their particular Lovers : not such as have lived in this world ; but created of purpose ; with great black eyes, and beautiful as the Hyacinth. They daily shall have their lost Virginities restored : ever young, (continuing there, as here at fifteen, and the men as at thirty) and ever free from natural pollutions. Boys of divine feature shall minister unto them, and set before them all variety of delicate viands. But *Avicen* that great Philosopher and Physician, who flourished about four hundred and fifty years since, when *Mahometanism* had not yet utterly extinguished all good literature ; who was by lineage an *Arabian* of a Royal House, in Religion a *Mahometan*, but by Country and Habitation a *Spaniard*, and Prince (as some write) of *Cordoba*, teacheth a far different Doctrine. For although as a *Mahometan*, in his Books *De Anima* and *De Almahad*, addressed particularly to a *Mahometan* Prince, he extolleth *Mahomet* highly, as being the *seal* of divine Laws, and the *laf* of the *Prophets* ; excusing his sensual felicities in the life to come, as merely Allegorical, and necessarily fitted to rude and vulgar capacities : (for saith he, if the points of Religion were taught in their true form to the ignorant dull *Jews*, or to the wild *Arabs*, employed altogether about their Camels ; they would utterly fall off from all belief in God :) yet besides that this excuse is to favourable and large, that it may extend as well unto all Idolaters, and in brief to the justifying of the absurdest errors, it is a point of Doctrine so contrary to his own opinion, as nothing can be more. For *Avicen* himself, in the aforesaid Books, doth censure so vilely of the body, that he pronounceth bodily pleasures to be false and base ; and that the souls being in the body is contrary to true beatitude : whereupon he denieth also the Resurrection of the flesh. Yet in favour, as hath been said of *Mahomet*, (who by sensual Doctrine fought to have the rude world to follow him) he not only by his Allegorical construction approveth the Doctrine of the Resurrection of the body, wherein the *Jews* and *Mahometans* consent with the *Christians* ; but within the transmigration of souls from one body into another, (by which means *Mahomet* devised how a Camel might pass through the eye of a Needle ; the soul of a sinner for purgation entring first into the body of a Camel, then of a lesser Beast, and finally, of a little Worm which should creep through the eye of a Needle ; and so be-
come

come perfect :) and lastly, not once reproveth that impious saying of *Mahomet*, *that God himself at the Resurrection should also have a body, no doubt, to enjoy those sweet sensual felicities, though all such opinions are disclaimed by him* : but contrariwise reproveth the Doctrine of the Christians touching Spiritual Happiness, and that saying of our Saviour, that, *The Saints in the world to come shall be as Angels* (yet professeth the same to be true) *as being weak and ill fitted to vulgar understanding*. So strangely may wise men be besotted with faction, to excuse and commend the teaching of absurd errors even by themselves condemned, and to lay an aspersion upon the purity of Divine Doctrine, in that untr to be communicated to the ignorant : as if Truth were to make her self to please bestial Ignorance, and Ignorance not rather to be enlightened by degrees, and drawn up to behold the Truth. But now this *Avicen*, laying down for a while his outward person of a *Mahometan*, and putting on the habit of a Philosopher ; in his Metaphysics seemeth to make a flat opposition between the truth of their Faith received from their Prophet, and the truth of understanding by demonstrative argument : And faith in effect, that this Law and Prophecy delivered by *Mahomet*, which taught that God himself at the Resurrection should have a body, placeth the happiness of the life to come in bodily delights. But wise Theologians faith he, have with greater desire pursued spiritual pleasures proper to the soul : and for this corporal felicity, although it should be bestowed upon them, would not esteem it in comparison of the other, whereby the mind is conjoined to the first truth, which is God. And here he never mentioneth that strained excuse of an Allegory ; but with just indignation and some acerbity of speech, derideth that gross opinion broached in their Law, which placeth the predominance of everlasting felicity in the baseness of sensuality, and in that low voluptuousness : and faith that a prudent and understanding man, may not think that all delight is like the delight of an Ass ; and that the Angels who are next to the *Lord of the worlds*, should live deprived of all pleasure and joy, and that he who is the highest in beauty and virtue, shoud consist in the last and lowest degree of swiftness. And therefore concludeth, that neither in excellency, nor in perfection, nor yet in multitude, nor in any thing praiseworthy or to be desired in pleasure, there is any comparison between those felicities : and though base souls be addicted to that base felicity, yet the worthy desires of holy minds are far removed from that disposition ; and contrariwise being joined to their perfection (which is God) are filled with all true and happy delights : and if that the contrary perswasion or affection should be remaining in them, it would hurt and withhold them from attaining unto that height of happiness. This being his better advised and more sincere discourse, it utterly excludes his former excuse of an Allegory, whose right use, being by plain and sensible allusions to draw up the understanding to an apprehension of divine things, represented in those similitudes : the course held by *Mahomet* worketh a clean contrary effect ; and drowneth their understanding part and affection in the hope and love of these corporal pleasures. Whereby it is true, that he greatly enlarged his own earthly Dominion ; but by this judgment even of *Avicen*, with-held his Followers from the true felicity. And it is worthy observation, that in the judgment of *Avicen*, one thing is true in their faith, and the contrary in pure and demonstrative reason. Whereas (to the honour of Christian Religion be it spoken) is confesed by all, and enacted by a Council, that it is an error to say, One thing is true in Theology, and in Philosophy the contrary. For the truths of Religion are many times above reason, but never against it. So that we may now conclude, that the *Mahometan* Religion being derived from a person in life so wicked, so worldly his projects, in his persecutions of them so diloyal, treacherous, and cruel, being grounded upon base and false revelations, repugnant to sound reason, and that wisdom which the divine hand hath imprinted in his Works ; alluring men with those enchantments of fleshly pleasures, permitted in this life, and promised for the life ensuing ; being also supported with tyranny and the Sword (for it is death to speak there against it,) and lastly, where it is planted rooting out all virtue, all wisdom and science, and in sum, all liberty and civility, and laying the earth to waste, despoyled and un-inhabited ; that neither it came from God (Save as a scourge by permission) neither can bring them to God that follow it.

Ebbubecher, Omar, Osman, and Haly, followed *Mahomet* in the Government ; the great enlarger of their Religion and Dominions : but *Haly* was persecuted, and slain in the end by the other, for assuming the right of succession, in that he had married the Daughter of their Prophet. From him the *Persians* do challenge

Priority of Government in matters of Religion, the main cause of the hatred between them and the *Turks*, alledging moreover, that the former three, to confirm their authorities, did fully add to the Alcoran, and put out what they listed ; and in such fort falfid, left it to their Followers. Then succeeded the *Caliphs of Babylon*, who bore both the spiritual and temporal jurisdiction. After the *Egyptians* set up a *Caliph* of their own. But in process of time they were both suppreſed ; the one (as hath been laid before) by the *Tatars*, and the other by the *Sultans*. The dignity amongst the *Turks* with much abatement, doth now remain in the *Mujtis*, which name doth signify an Oracle, or anſwer of doubts) as ſucceſſors to *Ebubeckr, Omar, and Ozmar* : The *Caliphs* having been both High-Priests, and Princes, theſe being Patriarchs, as it were, and Sovereigns of their Religion. Throughout the whole *Turkish* Territories there is but one ; who ever recideth in the Royal City, or follows the peron of the Emperor. He is equal to the ancient Popes ; or rather greater both in repute and authority. The *Grand Signior* doth ride at his approach to falute him, and ſets him by him, and gives him much reverence. His life is only free from the Sword; and his fortunes moit rarely ſubjeſt to the tuberſion. The Emperor undertaketh no high deſign without his approvement. He hath power to reverfe both his ſentence, and the ſentencē of the *Divan*, if they be not adjudged by him confornable to the Alcoran ; but his own is irrevocable. In matters of diſſiculty they repair to him : and his Expofition standeth for a Law. To conclude, he is the ſupreme Judge, and rectifier of all actions, as well Civil as Eccleſiaſical ; and an approver of the Juſtice of the military. The place is given by the *Grand Signior* to men profoundly learned in their Law, and of known integrity. He ſeldom thir abroad, and never admits of impertinent Converſation. Gravē is his look, grave is his behaviour,

Rarus sermo illis, & magno libido tacendi.

Juv. Sat. 2.

*Highly affefting silence, and moft ſpare
Of ſpeech.*

For when any come to him for Judgment, they deliver him in Writing the ſtate of the queſtion ; who in writing briefly returns his oraculous anſwer. He commonly weareth a Veſt of green, and the greateſt Turban in the Empire : I ſhould not ſpeak moit out of compafs, though I lay as large in compafs as a Bulb. I oft have been in this mans *Seraglio*, which is neither great in reſir nor beauty : yet anſwerable to his ſmall dependency, and infrequency of Suters. He keepeſt in his Houſe a Seminary of Boys, who are inſtruceed in the myſteries of their Law. He is not reſtrained, nor reſtrainth himſelf from the penalty of women. His Incomes are great, his diſburſings little, and conſequently his wealth infinite : yet he is a bad pay-mater of his debts, though they be trites. He much delighteth in Clocks and Watches : whereof, as ſome ſay, he hath not ſo few as a thouſand.

Next in place to the *Mujtis* are the *Cadileſhiers*, that are Judges of the Armiſts (but not to meddle with the *Janizaries*) and accompany the *Beglerbergs* when they go into the Field. Of theſe there are only two : one of the *Europeau* part of the Empire, and another of the *Aſian* : Theſe are alſo elected by the *Grand Signior*, as the *Cadi* by them (yet to be allowed by the *Grand Signior*, and to kis his Veſt) : of whom there is one in every Town, who beſides their ſpiritual functions, do administer Juſtice between party and party, and puniſh Offenders. Of inferior Priests there be ſome particularly appointed to lig at the tops of their ſteeples, and to congregate the people ; ſome to look to the Ceremonies, and ſome to read and interpret the Alcoran. There are alſo other Religious Orders, which I omit to ſpeak of being of others own taking up ; neither commanded nor commanded, and rather to be reckoned Vagabonds than Religious perſons, conſider we either their life, or their habits.

Amongſt the *Turkish* Commandments, one is, that, drawn originally from our Saviour, *'Thou ſhalt not do what thou wouldest not have done to thee'*: Whereupon for the moit part their Civil Juſtice is grounded ; not diſagreeing greatly from the Laws of *Mofes*. All evictions there as elſewhere, depend upon Writings : yet will not the Oath of a Christian or a Jew be received againſt a *Turk*, as will a *Turk* againſt them, and theirs one againſt another. But the Kindred of *Mahomet* have their ſingle testimonies in equal value with the testimony of two others. Notwithſtanding, the Oath of a *Mahometan* will not be taken, if impeached for a drinker of Wine, or eater of Swines flesh. Every *Baffa* keeps a *Divan* (ſo they call the Court of Juſtice) within his

his Province : but the higheſt of all, and to which they may appeal from all other, is *They were formerly in the Port, but now, to do in the Port of the Mafteſt*, whence no appeal is admitted but to the peron of the *Mafteſt*. Here the *Vizier Baffas* of the Port, who are nine in number (or as many as then are not otherwise emploied) do ſit in Juſtice : where also they conſult of matters of State, and that publickly, not *the add.* excepting againſt Embaſtadours Drogermen, lightly always preſent, to preſume they *ed five* of strong hand : affilied by the (a) Admiral, (b) Chancellor, the (c) Treaſurer in a Captain faire room keeping his Court) where all Caufes whatſoever that are heard, within the ſpace of three days are determined ; the *Grand Vizier Baffa* being President *tab.* *toſtedar.*

But Bribery not known until lately amongſt them, hath fo corrupted their integrity, that thoſe Caufes (if they bear ſuch a colour of right) do ſeldom miſcarry where giſts are the Advocates, yet this is the belt of the worſt, that they quickly know their ſuccesſes. But many times when the oppreſſed ſubjeſt can have no Juſtice, they will in Troops attend the coming forth of the Emperor, by burning straw on their heads or holding up Torches, provice his regard : who brought unto him by his Mutes, doth receive their Petition ; which oftentimes turns to the ruine of ſome of thoſe great ones. For affurances of Purchaſes they have no Indentures, no Fines and Recoveries. The oſtriciting of a word cannot iſtrut their Eſtates, nor quirks of Law prevail againſt conſcience. All that they have to ſhew, is a little Schedule, called a *Hodges or Sigil*, only manitaining the poſſeſſion of the ſeller, as of whom he bought it, or from whom it descended unto him ; which under-written by the *Cadi* of the place, doth iſtrut all after-claims whatſoever. Now the punishments for offenders be either pecuniarie or corporal. To impoſe the former, they will forge all the flanders that they can, to eat upon the leſs circumſpect Christians : but the other are ſeldom unjuſtly inflicted. Their forms of putting to death, (besides ſuch as are common elſewhere) and impaling upon stakes, gauching (which is to be let fall from high upon Hooks, and thereto hang until they die by the anguifh of theſe wounds, or more miſerable famine) and another invented (but now not here uſed) to the treor of mankind by ſome devilish *Perillus*, who deserved to haue firſt taſted of his own invention, viz. they twitch the offender about the waſte with a Towel, inforcing him to draw up his breath by often pricking him in the body, until they haue drawn him within the compafs of a ſpan, then tying it hard, they cut him off in the middle, and ſetting the body on a hot plate of Copper, which ſeareth the veiſs, they to up prop him during their cruel plecture : who not only retaineth his teſte, but the faculties of diſcouſe, until he be taken down, and then departeth in an infant. But little taſts are chaffited by blows, received on the foles of the feet with a *Bafinado*, by hundreds at a time, according to the quality of the middeſeanour. A terrible pain that excedeth to all the parts of the body : yet haue I ſeen them taken for money. The Maſter alio in this forte doth correſt his ſlaves, but Parents their Children with ſtripes on the belly. The *Suhufie* is as the Conſtable of a City both to ſearch out and puniſh offences.

It remaiñeth now that we ſpeak of the perſons of the *Turks*, their diſpoſitions, manners, and faſhions. They be generally well complextion'd, of good ſtaures, and full bodies, proportionably compaſted. They nouriſh no hair about them, but a lock on the crown, and on their faces only ; efteeming it more cleanly, and to be the better prepared for their ſup. riſtious waſhings. But their beards they wear at full length, the mark of their affected gravity, and token of freedom, (for Slaves haue theirs haſen) inforuſh that they will iſcoff at ſuch Christians as cut, or naturally want them, as iſuffering themſelves to be abuſed againſt nature. All of them wear on their heads white Shafhes and Turbants, the badge of their Religion: as is the folding of the one, and ſize of the other, of their vocations and quaſity. Shafhes are long Towels of Calico worn about their heads : Turbants are made like great Globes, of Calico too, and thwarted with rouls of the fame, having little copped Caps, on the top, of green or red Velvet, being only worn by perſons of rank ; and he the greatest, that weareth the greatest, the *Mujtis* excepted, which overſize the Emperors. And althoſh many Orders haue particular ornaments appointed for their heads, yet wear they theſe promiſcuouſly. It is an eſpeciall fauour in the *Turk*, to iſfer the Chriſtian tributary Princes, and their chieſt Nobles to wear white heads in the City, but in them, what better than an Apoſtolic inſinuation? But to begin from the ſkin : the next that they wear is a Smock of Calico, with ample ſleeves, much longer than their arms : under this, a pair of Calſouns of the fame, which reach to their ankles, the reſt naked, and going in yellow or red lip-shooſes, picket at the Toe, and plated

plated on the sole : over all they wear an half-sleeved Coat girt unto them with a Towel : their neck all bare : and this within doors is their Summer-accomptrement. Over all when they go abroad they wear Gowns, some with wide half-sleeves (which more particularly belong to the *Grecians*) others with long hanging sleeves, buttoned before : and a third sort worn by the meaner sort, reaching but a little below the knee, with hanging sleeves not much longer than the arm, and open before ; but all of them ungathered to the shoulders. In the Winter they add to the former Calsodns of Cloth, which about the small of their leg are sewed to short smooth buskins of leather without soles, fit for the foot, as a Glove for the hand : lining their Gowns with Fur, as they do their Coats ; having then the sleeves (or quilted Wafle-coats under them) reaching close to their wrists. They wear no Gloves. At their Girdles they wear long Hankerchers, some of them admirable for value and workmanship. They never after their fashions : not greatly differing in the great and vulgar more than in the richnes. Cloth of Tiffue, of Gold and Silver-velvet, Scarlet, Sattin, Darnask, Chamoles, lined with Sables and other costly Furs, and with Martins, Squerrils, Foxes, and Concy-skins, are worn according to their several qualities. But the common wear is Violet-cloth : they retain the old Worlds custom in giving change of garments : which they may aptly do, when one Veit fitteth all men, and is of everymans fashions. The Clergy go much in green, it being *Mahomet* colour ; and his Kinsmen in green Shashes, who are called *Limers*, which is, Lords : the Women also wear something of green on their heads to be known. There lives not a race of ill-favoured people, branded perhaps by God for the sin of their seducing Ancestors, and their own wicked assuring of hereditary holiness. But if a Christian out of ignorance wear green, he shall have his cloaths torn from his back, and perhaps be well beaten. They carry no Weapons about them in the City ; osly they thrust under their Girdles great crooked Knives of a Dagger-like size, in sheathes of metal ; the hafts and sheathes of which are finely set with stones, and some of them worth five hundred Sultanies. They bear their bodies upright, of a stately gate, and elated countenance. In their familiar salutations they lay their hands on their bosoms, and a little decline their bodies : but when they salute a person of great rank, they bow almost to the ground, and kis the hem of his garment. The ornaments of their heads they never put off upon any occasion. Some of them perfume their beards with Amber and the infides of their Turbants : and all of them affect cleanliness Religiously, that belidces their customary lotions, and daily frequenting of the *Bannias*, they never so much as make water, but they wash both their hands and privities : at which busines they sequester themselves, and couch to the earth, reviling the Christian whom they see pilling against a wall, and somerimes striking him. This they do, to prevent that any part of either excrement should touch their garments, effecting it a pollution, and hindring the acceptation of prayer, who then are to be most pure both in heart and habit. So slothful they be, that they never walk up and down for recreation, nor use any other exercise but shooting : wherein they take as little pains as may be, sitting on Carpets in the shadow, and sending their Slaves for their Arrows. They also shoot against earthen walls, ever kept moist in Shops and private Housles for that purpote, standing not above six paces from the Mark, and that with such violence, that the Arrow passes not seldom thorow : nay, I have seen their Arrows shot by our Embassadours thorough Targets of Steel, pieces of Brafs of two inches thick, and thorough wood, with an Arrow headed with wood, of eight inches. Their Bows are for form and length, not unlike the Lath of a large Crof-bow, made of the Horns of Buffaloes, intermixed with finesw, of admirable workmanship, and some of them exquisitely gilded. Although there be Wretlers among them, yet they be such as do it to delight the people, and do make it their profision, as do those that walk upon Ropes, wherein the *Turk* are most experte going about when they have done, to every particular Spectator for his voluntary benevolence. Of Cards and Dice they are happily ignorant ; but at Chels they will play all the day long, a sport that agreeth well with their fedetary vacancie ; wherein notwithstanding they avoid the dishonest hazard of money. The better sort take great delight in their Horfes, which are beautiful to the eye, and well ridden for service ; but quickly jaded, if held to a good round trot (for amble they do not) in an indifferent journey. But the *Turk* do not lightly ride so fast as to put them unto either. Their Saddles be hard and deep, though not great, plated behind and before, and some of them with silver, as are their mafie Stirrups, and the reins of their Bridles, suited unto their costly Caparisons

When

when they stand in the Stable they feed them for the most part, if not altogether, with Barley ; being here of small value, and only serving for that purpose. They litter them in their own dung, first dried in the Sun, and pulverated ; which keeps their skins clean, smooth, and shining.

The *Turk* do greatly reverence their Parents, (so commanded to do by their Law) as the Interior is Superior, and the young the aged, readily giving the Priority to whom it belongeth, the left hand as they go in the streets preferred before the right, in that made Masters thereby of the Sword of the other, and the chiefe place the farthest from the wall, who live together, as if all of a brother-hood. Yet give they no entertainment unto one another, nor come there any into their houses but upon special occasion, and those but into the publick parts thereof, their Women being never seen but by the Nurses and Eunuchs which attend on them. Yea so jealous they are, that their Sons, when they come to growth, are separated from them. As their Housles are mean, so are their Furnitures : having nothing on the infide but bare white walls, unless it be some special Room in the house of some of high Quality. But the Roofs of many of them are curiously sealed with inlaid Wood, adorned with Gold and Azure of an excessive costliness ; the greater part of the floor, and that a little advanced, being covered with *Turkis* Carpets, whereon when they tread, they do putt off their slip-shooes. Many of their rooms have great out-windows, where they sit on Culihius in the heat of the day. They lie upon Mattresses, some of silk, some flained linen, with Bolsters of the same, and Quilts that are fuisseable, but much in their Cloaths, the cause perhaps that they are so loutie. Nor shame they therat : many you shall see sit publickly a lousing them in the Sun, and those no mean persons. They have neither Tables nor Stools in their Housles, but sit crof-leg'd on the floor at their Victuals, all in a Ring. Instead of a Cloth, they have a skin spread before them, but the better sort sit about a round Board, standing on a foot not past half a foot high, and brim'd like a Charger. The dines have feet like Handing Bowls, and are to set one upon another, that you may eat of each without removing of any. Their most ordinary food is *Pillaw*, that is, Rice which hath been sod with the fat of Mutton-Pottage they use of sundry kinds, Eggs fried in Honey, Tanies, (or somethime like them) Pasties of sundry ingredients : the little flesh which they eat is cut into goblets, and either sod, or roasted in a Furnace. But I think there is more in *London* spent in one day than in this City in twenty. Fifth they have in indifferent quantity. But the commons do commonly feed on Herbs, Fruits, Roots, Onions, Garlick, a beauly kind of unpreserved Cheeze that lieth in a lump, hodge-podges made of flowre Milk and Honey, &c. so that they live for little or nothing, confidering their fare, and the pluity of all things. They are waited upon by their Slaves, given them, or purchased with their Swords or Money : of thefe to have many it is accounted for great riches. When one hath fed sufficiently he riseth, and another taketh his room, and so continue to do until all be satisfied. They eat three times a day : but when they feate they sit all the day long, unless they rise to exonerate nature, and forthwith return again. They abstain from Hogs-flesh, from Blood, and from wha hath dyed of it self, unless in cases of necessitie. Their usuall drinck is pure water, yet have they sundry Sherbets, (to they call the Confecctions which they infuse into it) some made of Sugar and Lemmons, some of Violets, and the like, whereof some are mixed with Amber which the richer sort dissolve thereto. The Honey of *Sia* is excellent for that purposc : and they make another of the Juice of Railins, of little cost, and most utilly drunk off. Wine is prohibited them by their *Alcoran* : they plant none, they buy none : but now to that liberty they are grown (the natural *Turk* excepted) they that will quaff freely when they come to a house of a Christian : insoomuch as I have seen but few go away unled from the Embassadours Table. Yet the feared disorders that might entue therof, have been an occasion that divers times all the Wine in the City hath been layed (except in Embassadours houſes) and death hath been made the penalty unto such as presumed to bring any in. They prefer our Beer above all other Drincks. And confidering that Wine is forbidden, that water is with the rawell (especialy in this Clime) the dearells of Sherbets, and plenty of Barley (being here told not for above nine pence a Bushel) no doubt but it would prove infinitely profitable to such as should bring in the ule thereof amongst them. Although they be delitute of Taverns, yet have they their Coffa-houſes, which somethime resemble them. There sit they chatting most of the day ; and sipp of a drink called Coffa (of the Berry that is made of) in little

Chins Dishes, as hot as they can suffer it : black as soot, and tasting not much unlike it (why not that black broth which was in use amongst the *Lacedemonians* ?) which helpeth, as they say, digestion, and procureth alacrity : many of the Coffa-men, keeping beautiful Boys, who serve as Stales to procure them Customers. The *Turks* are also incredible takers of Opium, whereof the lesser *Asia* affordeth them plenty, carrying it about them both in Peace and War ; which, they say, expelleth all fear, and makes them courageous : but I rather think giddy-headed, and turbulent dreamers, by them, as should seem by what hath been laid, religiously affected. And perhaps for the self same cause they also delight in Tobacco : which they take thorow Reeds that have joynted unto them great heads of wood to contain it. I doubt not but lately taught them as brought them by the *English* : and were it not sometimes looke into (for *Mosst Baſſa*'s not long since commanded a pipe to be thrust thorow the nose of a *Turk*, and so to be led in derision thorow the City) no question but it would prove a principal Commodity. Nevertheless they will take it in corners, and are so ignorant therin, that which in *England* is not falable, doth pass here amongst them for most excellent.

They are by their Law in general exhorted to marry, for the propagation of their Religion : and he ill-reputed of that forbeareth so to do, until the age of five and twenty. Every man is allowed four Wives, who are to be of his own Religion, and as many Concubine Slaves as he is able to keep of what Religion soever. For God (faith the Alcoran) that is good and gracious, exacteth not of us, what is harsh and burdenous, but permits us the mighty company of Women, well knowing that abstinency in that kind is both grievous and impossible. Ye are they to meddle with none but their own peculiarities : the offending Women they drown, and the men they ganſh. They buy their Wives of their Parents, and record the Contract before the *Cadi*, which they afterward solemnize in this manner : Many Women are invited by the Mother of the Bride to accompany her the night before the Marriage-day, whereof they spend a great part in feasting ; then lead they her into a Bath, where they anoint and bathe her. So breaking company, they depart unto their several cells, and in the morning return to her Chamber, where they trick her in her richest Ornaments, tying on her silken Buskins with knots not easly unknot. The Bridegroom having feasted a number in like manner, in the morning they also repair to his houſe in their best Apparel, and gallantly mounted, from whence they let forward by two and two, to fetch home the Bride, accompanied with Musick, and conducted by the *Sagidib*, who is the nearest of his Kindred. Unto whom the Bride is delivered with her face cloſe covered : who ſet a ſtride on Horſe-back, hath a Canopy carried over her ; in ſuch ſort as no part of her is to be diſcerned. So the Troop returning in order as they came : after them are carried in Serpets (a kind of Baskets) their Prefents and Apparel : then followeth ſhe ; and laſtly her Slaves, if any have been given her. The Bridegroom standeth at his door to receive her, who is honoured by his Guests (yet go they not in) with ſundry Prefents before their departure. If ſhe be of Quality, ſhe is led to the Bride-chamber by an Eunuch, where Women ſtand prepared to undress her. But the Bridegroom himſelf muſt undre her Buskins. (as among the *Romans* they did their Girdles) to which he is fain to apply his teeth. Now he is to entertain his Wives with an equal reſpect : alike is their Diet, alike is their Apparel, alike is his Benevolence (for ſuch sweet ſuft is contained in the Precepts of their Doctors) unleſs they conſent to give or change turns, or elſe they may complain to the *Cadi*, and procure a Divorcement. But the Husband may put away his Wife at his pleasure : who may marry unto another within four months after, provided the prove not with Child, and ſtill not until fo long after her delivery. But if he will have her again, he muſt buy her : and if after the third Divorce, another is fift to lie with her, as a punishment inflicted for his levity. They give him the reverence of a Maſter ; they are at no time to deny him their embracements whom he toucheth not again, until they have been at the *Banuſia*. They receive chaffiment from him, and that they hold to be an argument of his affection. They feed apart, and inter-meddle not with Houſhold-affairs. All that is required at their hands, is to content their Husbands, to nurſe their own Children, and to live peaceably together : which they do (and which is ſtrange) with no great jealouſie or envy. No male accompanies them above twelve years old, except they be Eunuchs ; and ſo ſtrictly are they guarded, as ſeldom ſeen to look out at their doors. They be Women of elegant Beauties

for

for the moſt part muddy, clear, and ſmooth, as the poled Ivory ; being never ruffled by the weather, and daily frequenſy the *Banuſia*, but withal by the ſelf-same means they ſuddenly wither. Great eyes they have in principal repute, affected both by the *Turk* and the *Grecians*, as it ſhould ſeem from the beginning. For *Mahomet* doth pro-mife Women with ſuch, (nay as big as Eggs) in his imaginary Paradife : which *Homer* attributes, as an eſpecial excellency, unto *Juno* :

— *To whom replies*
Adoreſt *Juno* with the Cows fair eyes.

Huic reſpondit poſtea bovinos oculos habens
Veneranda Juno.
Him. Iliad. 1.

And again,

The great ey'd *Juno* ſmiſt'd.

— Rifiſit autem magnis oculis veneranda Juno;
Iliad. 1.

And of thoſe the blacker they be, the more amiable : inſomuch that they put between the eye-lids and the eye a certain black powder with a fine long Pencil, made of a Mineral brought from the Kingdom of *Pez*, and called *Alcobole* ; which by the not disgraceful staining of the lids, do better ſet forth the whitenefs of the eye, and though it trouble for a time, yet it comforteth the ſight, and repelleth all humours. Into the fame hue (but likely they naturally are fo) do they die their eye-brites and eye-brows : (the latter by Art made high, half-circular, and to meet, if naturally they do not) fo do they the hair of their head :

And led a more fair ſowering
In black hair loſſy flowing.

Leda fuit nigra conficienda comis.
Ovid. Am. 1. 2. Eleg. 4.



as a foil that maketh the white seem whiter, and more becoming their other perfections. They part it before in the midst, and plate it behind, yet sometimes wearing it disheaved. They paint their Nails with a yellowish red. They wear on the top of their heads a Cap not unlike the top of a Sugar-loaf, yet a little flat, of Paste-board, and covered with Cloth of Silver or Tissue. Their Under-garments (which within doors are their upper-moſt) do little differ from those that be worn by the men, which we have prefected to the eye to avoid repetition.

The better fort about the upper part of their Arms and smalls of their Legs wear Bracelets, and are elsewhere adorned with Jewels. When they go abroad they wear over all long Gowns of Violet-cloth or Scarlet, tyed close before, the large Sleeves hanging over their hands, having Buskins on their Legs, and their Heads and Faces to enabled in fine Linen, that no more is to be seen of them than their Eyes: nor that of some, who look as through the fight of a Beaver. For they are forbidden by the Alcoran to disclose their beauties unto any but unto their Fathers and Husbands. They never stir forth, but (and then always in Troops) to pray at the Graves, and to the publick *Bannias*, which for excellency of buildings are next to their Moqques. But having in part already deſcribed ſome of their forms, I will a little treat of their uſes which have been in times paſt, and are at this preſent in ſuch requeſt with theſe Nations (as once with the *Romans*, as may appear by their regardable ruines) that ſew but frequent them twice in the week, as well for their health, as for delight and cleanliſſe. For the ſtomachs crudity proceeding from their uſual eating of fruits and drinking of water, is thereby concocted; which also after exerciſe and travel reſtoresh to the wearied body a wonderful alacrity.

*Scena tamē prefens, cum tu deponis amictus
Turgidus, & crudum pavonem in balnea portas.
Hinc fabria mortes, atque interfata senectus.
Juv. Sat. 1.*

*To puniſh ſteight, if you diſtrib'ē, and full
To the Bath do undigested viands bring.
Hence ſudden death, and age interfata ſpring.
Juv. Sat. 1.*

The men take them up in the morning, and in the afternoon the Women. But both among the *Romans* did ordinarily frequent them together: a cuſtom, as they ſay, continued in *Switzerland* at this day, and that among the moſt modet. The men are attended upon by men, and the Women by Women. In the outer-moſt room they put off their cloaſths, then having Aprons of ſtained Linen tyed about their Waſtes, they enter the Baths to what degree of heat they pleafe: for ſeveral rooms, and ſeveral parts of them are of ſeveral temperatures, as is the water let in by Cocks to waſh the sweat and filth of the body. The Servitors waſh them, rub them, ſtretch out their joyns, and cleanse their ſkins with a piece of rough Grogogrom: which done, they haue the heads and bodies of men, or take away the hair with a composition of Rufina (a Mineral of *Cyprus*) and unſpeakable Lime: who returning to the place where they left their cloaſths, are dryed with ſtill linning, and for all this they pay not above three or four Aspers, fo little, in that endued with Revenues by their Founders. But the Women do anoint their bodies with an Oyntment made of the Earth of *Chios*, which maketh the ſkin ſoft, white, and ſhining, extending that on the face, and freeing it from wrinkles. Much unnatural and filthy luſt is laid to be committed daily in the remote Cloſets of theſe darkſom *Bannias*, yea Women with Women; a thing incrediſle, if former times had not given thereunto both detection and punishment. They haue generally the sweeteſt Children that ever I ſaw, partly proceeding from their frequent batheſ and affected cleanliness. As we bear ours, in our arm, to do their altride on their ſhoulders.

Now next to their Wives, we may ſpeak of their Slaves: for little diſference is there made between them, who are Chirilians taken in the Wars, or purchased with their money. Of theſe there are weekly Markets in the City, where they are to be ſold as Horſes in Fairs; the men being rated according to their facul‐ties or perſonal abilities, as the Women for their youths and beauties, who are ſet out in beſt becoming attires, and with their aſpects of pity and affection endeavour to allure the Chirilians to buy them, expeſting from them a more eaſie ſervitude and continuance of Religion: when being thrall to the *Turk*, they are often inforced to renounce it for their better entertainment. Of them there be many of excellent outward perfection: and when the buyer hath agreed of the price (but yet conditionally) they are carted afide into a Room. And as thoſe,

Wb.

*Who Horſes cheapeſen, ſearch them, and make proof,
Left a good ſhape, prop̄ by a tender boſf,
Cheaſ him that ſhould w̄t-circumplexly buy
For that ſhort-beaded, broad-breadeſt, creſted big.*

*Ubi equos mercantur apertos
Inſpicunt, ne ſi facies, ut ſape, decora
Molli ſuſa pede eſt, ut ipſoſem induat hanciem
Quod pulchra clues, breve quod caput, ardua cervix.
Hor. ſerm. 1. Sat. 2.*

So,

*To affore you of deceiptful warres they ſhow
All that they ſell; nor baſt they of the beſt,
Nord hide the bad, but baſt give to the beſt.*

*—quod mercedem ſine furis geſter appetere
Quod veniale habet oſtentis, nec ſi quid honesti eſt,
Jaſtar, habetque palam, quaſi quo turpia celeſt.
Item.*

even to the ſearch of her mouth, and affurance (if ſo the be faid to be) of her Virginity. Their Maſters may lie with them, chaffe them, exchange and ſell them at their pleasure. But a Chirilian will not lightly ſell her whom he hath lyen with, but give her her liberty. If any of their Slaves will become *Mahometans*, they are discharged of their bondage; but if a Slave be a *Turk*, he only is the better intreated. The *Turks* do uſe their bond-men with little leſs reſpect than their Wives, and make no diſference between the Children begotten of the one or the other: who live together without jealousy, it being allowed by their irreligious Religion: notwithstanding their Wives do only receive, as proper unto them, their Sabbaths benevolence. The old and the moſt deformed are put to the moſt drudgery. The men-Slaves may compel their Maſters before the *Cadie*, to limit the time of their bondage, or ſet a price of their redemption, or elle to ſell them unto another; but whether of the two, they lightly refer to the Slaves election. If they be only fit for labour, they will accept of the time; but if ſkilfull in any craft, of the price: which expired or paid, they may return into their Countries. But Gally-Slaves are ſeldom released, in regard of their ſmall number, and much imploymont which they haue for them: nor thoſe that are Slaves unto great ones, to whom the *Cadie's* authority extends not. Many of the Children that the *Turks* do buy (for their Markets do afford of all ages) they caſtrate, making all ſmooth as the back of the hand, (whereof divers do dye in the cutting) who ſupply the uſes of nature with a filver Quill, which they wear in their Turbants. In times paſt, they only did but geld them; but being admitted to the free conuerſe of their Women, it was obſerved by ſome, that they more than beſtitly delighted in their Societies: For according to the Satyre.

*With ſeeble Eunuchs ſome delighted are:
Kifer ſtill ſoft, Chiſi that of beards deſp'ſir:
Who need force no aboritions.*

*Sunt quoſ Eunuchi imbelles & mollia ſemper
Oculi deſtant, & deſperatio barbz,
Et quod abortivo non eſt opus.
Juv. Sat. 6.*

But others ſay, that *Selymus* the Second, having ſeen a Gelding cover a Mare, brought in among them that inhumane cuſtom. The firſt that ever made Eunuch, was *Semiramis*. They are here in great repute with their Maſters, truſted with their flates, the government of their women and houses in their abſence, having for the moſt part been approved faithful, wife, and courageous; iſomuch as not a few of them haue come to ſit at the ſtern of State, (the ſecond Viceroy of the Port being now an Eunuch) and others to the government of Armies.

But now ſpeak we of their Funerals. After their death, the men by the men, and the women by the women are laid out in the midſt of the room. When divers of their Priests do assemble, and having performed certain idle Ceremonies, (as in wrapping their Beads about it, and in the often turning it, invoking God to have mercy on the departed) they waſh it, ſhave it, and throwd it in linen, which they haue un-tied both at hand and feet. Then lay they the Corſe on a Bier, placing a Turban at the upper end, and carry it to the Grave, with the head forward: ſome of the *Derviſes* going before with Tapers, the Priest ſinging after; and laſtly his friends and acquaintance. But perſons of principal quality haue their horſes led before them, with Enligns traileſ on the earth, and other Rites of that nature, divers of the Santons going before, naming of God, and shaking of their heads, and turning about until they fall down giddy. The tides and bottom of the grave are boarded, and a board laid over the Corſe to keep the earth from it, leaving a ſufficient compaſſ to kneel in. For they are of opinion, that two terrible Angels called *Mongir* and *Gudegnir*, do preſently repair unto the grave, and put the loul again into the body, as if (ſaih the Alcoran)

Alcoran) a man shoud put on a shirt, and raising him on his knees, with his head uncovered, (the winding-sheet being left unknit for that purpose) demand of him in particular how he hath behaved himself in this life : which if not well, the one strikes him on the head with a hammer nine fathoms into the earth, the other tearing him with an Iron hook ; and so continue to torment him until the day of Judgment. A Purgatory so feared, that in their Matins they petition God to deliver them from the examinations of the Black Angels, the tortures of the grave, and their evil journey. But if he have satisfied them in his reply, they vanish away, and two white Angels come in their places, the one laying his arm under his head, the other sitting at his feet, and so protect him until Dooms-day. The Emperours, and some of the great *Bassis* (whereof we have spoken sufficiently before) have their particular *Musolumans*. Those of a second condition are buried in their Gardens in Sepulchres without covers, filled within above the cover with earth, and set with varieties of flowers, according to the custom of the *Pythagoreans*, and universal wishes of the *Ethnicks*,

Dii majorum umbris tenuem & sine pondere terram
Spirantique crocos, & in ura perpetuum suum.
Perfumis. *A fine Juncum satis.* Lie earth light on their bones, may their graves bear
Fresh fragrant flowers; let spring-tide still live there.

they being (as they thought) sensible of burdens, and delighted with favours, or with the honour therein done them. But the common fort are buried by the high-way sides, and fields of most frequency, adjoining to the City, having a stome of white Marble more than a foot broad, four feet high, ingrav'd with *Turkis* Characters, erected at the head, and another at the feet, the grave between lying like a Trough. To these the Women flock every *Thurday* in multitudes, weeping over their Children, Husbands, Kinsfolks, and dead Progenitors, often killing the stones, and praying for their delivery from the aforesaid black tortures : many times leaving bread and meat on their graves (a custom also of the *Pagans*) for Dogs and Birds to devour, as well as to relieve the poor, being held an available alms for the deceased. The better fort do mourn in white (as for black, I never saw it worn by a *Turk*) and but for a little scason. And the Women are not to marry by their Law, until four months and ten days after the death of their Husbands.

To speak a word or two of their Sciences and Trades: some of them have some little knowledge in Philosophy. Necesity hath taught them Phyllick, rather had from experience than the grounds of Art. In Astronomy they have some insight, and many there are that undertake to tell Fortunes. These frequently sit in the streets of the City, reported unto by such as are to take a journey, or go about any busines of importance. They have a good gift in Poetry, wherein they chant their Amours in the *Persian* Tongue to vile Mulick, yet are they forbidden so to do by their Law, Gitterns, Harps, and Recorders being their principal Instruments. But their loud Instruments do rather affright than delight the hearing. On a time the *Grand Signior* was perswaded to hear some choice *Italian* Musick; but the foolish Musicians (whose wit lay only in the ends of their fingers) spent so much time in uncharable tuning, that he commanded them to avoid, belike esteeming the reft to be unanswerable. They study not Rhetorick, as sufficiently therein instructed by Nature; nor Logick, since it serveth well to delude as inform, and that wisdom (according to the opinion of the *Epistles*) may be comprehended in plain and direct explications. Some there be amongst them that write Histories, but few read them, thinking that none can write of times past truly, since none dare write the truth of the present. Printing they reject, perhaps for fear lest the universality of learning should subvert their false grounded Religion and Policy, which is better preferred by an ignorant obedience: moreover, a number that live by writing, should be undone, who are, for the most part, of the Priesthood. The *Turkis* Tongue is lofty in sound, but poor of it self in substance: for being originally the *Tartarian* who were neydy ignorant Pastors, they were constrained to borrow their terms of State and Office from the *Persians*, (upon whose ruines they erected their greatness) of Religion (being formerly *Pagans*) from the *Arabians*, as they did of the Maritime names (together with their skill) from the *Greeks* and *Italians*. In *Natalia* it is most generally spoken. They use (as the *Persians*) the *Arabic* Character. In writing they leave out the Vowels, unless it be in the end of a word, so that much is contrived in a little room. They curiously sleek their Paper, which is thick, much of it being coloured and dappled like Chamblets, done by a trick they have

have in dipping it in the water. They have Painters amongst them, exquisite in their kind, (for they are not to draw by their Law, nor to have the figure of any thing living) yet now many privately begin to infringe that Precept; and the *Grand Signior* himself hath a Fan, whereon the Battels of *Hungary* are painted. Colours also they have, no less fair than durable. Every one hath some Trade or other, not so much as the *Grand Signior* excepted. Their Trades are lightly such as serve for their own uses, neither much supplying foreign Marts, nor frequenting them. A lazy people that work but by fits, and more esteem of their ease, than their profit, yet are they exceeding covetous. And although they have not the wit to deceive (for they be gros-headed) yet have they the will, breaking all compacts with the Christians that they find discommodious: so that they seldom will deal with them. But with one another they buy and sell only for ready money, wherein the most of their substance consisteth, the occasion that few Suits do happen amongst them. I have spoken sufficiently, at least what I can, of this Nation in general: now convert we to the Person and Court of this *Sultan*.

He is, in this year 1610, about the age of three and twenty, strongly limb'd, and of a just stature, yet greatly inclined to be fat: inasmuch as sometimes he is ready to choke as he feeds, and some do purposely attend to free him from danger. His face is full and duly proportioned: only his eyes are extraordinary great, by them esteemed (as is said before) an excellency in beauty. *Flegm* hath the predominancy in his complexion. He hath a little hair on his upper lip, but less on his chin, of a darksome colour. His aspect is as haughty as his Empire is large. He beginneth already to abstain from exercize: yet are there Pillars with inscriptions in his *Seraglio*, between which he threw a great Iron Mace, that memorizeth both his strength and activity. Being on a time rebuked by his Father *Mahomet*, that he neglected so much his exercizes and studies, he made this reply: that, now he was too old to begin to learn, & intimating therby, that his life was to determine with his Fathers, whereat the *Sultan* wept bitterly. For he then had two Elder Brothers, of whom the Eldelst was strangled in the presence of his Father upon a false suspicion of Treason; and the other by a natural death did open his way to the Empire. Perhaps the consideration thereof that made him keep his younger Brother alive, contrary to their cruel custome, but strongly guarded, and kept within his *Seraglio*. For he is of no bloody disposition, nor otherwise notoriously vicious, confiding the austerity of that Government, and immunitiess of their Religion. Yet he is an unrelenting punisher of offences, even in his own Houphol: having caused eight of his Pages, at my being there, to be thrown into the Sea for Sodomy (an ordinary crime, if electing a crime, in that Nation) in the night time; being let to know by the report of a Cannon, that his will was fulfilled. Amongst whom it was given out, that the Viceroy's natural Son of *Sicilia* was one (a Youth lately taken Prisoner, and presented unto him) yet but so fad to be, to disheare such as should practise his escape. His Valour res yet untryed, having made no War but by disputation: nor is it thought that he greatly affects it, despising of long life in regard of his corpulency. Whereupon he is now building a magnificent Mosque, for the health of his Soul, all of white Marble; at the East-end and South-side of the Hippodrom; where he first broke the earth, and wrought three hours in person. The like did the *Bassis*: bringing with them Presents of Money and Slaves to further the Building. His occupation (for they are all tyed to have one) is the making of Ivory Rings, which they wear on their Thumbs, when they shoot, whereupon they wear daily. His Turban is like in shape to a Pompion, but thrice as great. His under and upper garments are lightly of white Sattin, or Cloth of Silver tissed with an eye of green, and wrought in great branches. He hath not so few as lour thousand persons that feed and live within his *Seraglio*; besides *Capagiers*, of whom there are five hundred attired like *Janizaries*, but only that they want the Socket in the front of the Bonnets, who wait by fifties at every Gate. The chief Officers of the Court are the *Mafier* (as we may term him) of the Requells, the Treasurer and Steward of his Houphol, his Cup-bearer, the *Agas* of the Women, the Controllor of the *Jemoglans*: who also steereth his Barge, and is the principal Gardiner. Divers of these *Jemoglans* marching before the *Grand Signior* at solemn Shows, in a vain ostentation of what they will undergo for their Lord, gathering up the skin of their Temples, do thrust quills through, and stick therein feathers for a greater bravery: so wear they them to their no small trouble, until the place puttine; and some, when the old breaks out, make new holes close

close to the broken. Ye the Standard-bearers of this crew, thrust the staves sometimes of their Standards thorow the skin and fat of their bellies, reeling the lower end on a Stirrup of Leather, and so bear them thorow the City. Fifty Mutes he hath born deaf and dumb, whereof some few be his daily Companions, the rest are his Pages. It is a wonderful thing to see how readily they can apprehend and relate by signs, even matters of great difficulty. Not to speake of the multitude of Eunuchs, the Foot-men of his Guard, Cooks, Sherbet-men (who make the forefaid Beverage) Gardeners, and Horse-keepers : we now will treat of his Women ; wherein we will include those as well without as within his *Seraglio*.

And first begin we with his Virgins, of whom there are seldom so few as five hundred, kept in a *Seraglio* by themselves, and attended on only by Women, and Eunuchs. They all of them are his Slaves, either taken in the Wars, or from their Christian Parents, and are indeed the choicest Beauties of the Empire. They are not to be presented to the Emperour, until certain months be expired after their entrance ; in which time they are purged and dieted, according to the custom of the ancient Persians. When it is his pleasure to have one, they stand rankt in a Gallery, and the prepared for his Bed, to whom he giveth his Handkercher : who is delivered to the aforesaid *Aga* of the Women (a Negro Eunuch) and conducted by him into the Sultan's *Seraglio*. She that beareth him the first Son, is honoured with the title of *Sultana*. But for all his multitude of Women, he hath yet begotten but two Sons and three Daughters, though he be that way unfruitfully given, (perhaps the cause that he hath so few) and uileth all sorts of food that may enable performance. He cannot make a free Woman his Concubine, nor have to do with her whom he hath freed, unleis he do marry her. This was well known to the wickedly witted Roxolana : who pretending devotion, and desirous for the health, forsooth, of her Soul to erect a Temple, with an Hospital, imparting her mind to the *Mujiz*, was told by him, that it would not be acceptable to God, if built by a Bond-woman. Whereupon she put on a habit of a counterfeit sorrow, which posset the doting *Solyman* with such a compassion, that he forthwith gave her her freedom, that he might pursue her intention. But having after a while sent for her by an Eunuch, who cunningly excused her non coming, as touched in conscience with the unlawfulness of the fact, now being free, and therefore not to consent unto his pleasure. So he, whose soul did abide in her, and not able to live without her, was constrained to marry her. The only mark that she aimed at, and whereon she grounded her succeeding Tragedies. This also hath married his Concubine, the Mother of her younger Son, (the being dead by whom he had the eldest) who with all the practices of a politick Step-dame, endeavours to settle the succession on her own : adding, as it is thought, the power of Witchcraft to that of her beauty, she being passionately beloved of the Sultan. Yet is she called *Casick Cadoun*, which is, the Lady without hair : by Nature her self, both graced and shamed. Now when the Sultan dyeth, all his Women are carried into another *Seraglio* ; where those remain that were his Predecessors, being there both strictly lookt unto, and liberally provided for. The *Grand Signior* not seldom beforelonging some of them (as of his Virgins, and the Women of his own *Seraglio*) upon his great *Bassas* and others, which is accounted a principal honour. But for his Daughters, Sisters, and Aunts, they have the *Bassas* given them for their husbands, the Sultan saying thus, *Ere, Sister, I give thee this man to thy slave, together with this Dagger, that if he please thee not thou mayst kill him*. Their Husbands come not unto them until they be called : if but for speech only, their shooes which they put off at the door, are there suffered to remain : but if to ly with them, they are laid over the Lied by an Eunuch, a sign for them to approach ; who creep in unto them at the Beds feet. *Musaphis* and *Hadir* (two of the *Visters* of the Port) have married this Sultan's Sisters and Niece, and *Mahomet Bysa* of *Cairo*, his Daughter : a Child of six years old, and he about fifty, having had Pretences sent him according to the Turkish Solemnities, who give two hundred thousand *Sultanies* in Dowry. Not much in habit do the Women of the *Seraglio* differ from other, but that the Favourite wears the ornament of her head more high, and of a particular fashion, of beaten gold, and inchaed with Gems ; from the top whereof there hangeth a Veil that reacheth to her Ankles : the rest have their Bonnets more depressed, yet rich, with their hair disheveled.

When the Sultan entertaineth Embassadors, he sitteth in a Room of white Marble, glittering with Gold and Stones, upon a low Throne, spread with curious Carpets,

Carpets, and accommodated with Cushions of admirable workmanship ; the *Bassis* of the Bench being by, who stand like to many Statues without Speech or motion. It is now a custom that none do come into his presence without presents : first fastened upon his *Bassis*, as they say, by a *Perissu Embassador* ; who thereupon sent word to the *Sopby* his Master, that had conquered *Turkie*. The stranger that approacheth him is led between two : a custom observed ever since the first *Anourath* was slain by the *Serian Cobelitz*, a common Souldier, who in the overthrow of *Cassova*, rising amongst the dead bodies, and reeling with his wounds, made towards the Sultan, then taking a view of the slain, as if he had somthing to say : by whom admitted to speech, he forthwith lab'd him with a Dagger hid under his Caftock for that purpose. They go backward from him, and never pull off their hats, the throwing of the head being held by the *Turk* to be an opprobrious indecency. Now when he goeth abroad, which is lightly every other Friday (besides at other times, upon other occasions) unto the Mosque, and when in state, there is not in the World to be seen a greater spectacle of human glory, and if (so I may speak) of sublimated manhood. For although, as hath been said, the Temple of *Saints Sophis*, which he most usually frequenteth, is not above a stones cast from the out-most Gate of the *Seraglio*, yet hath he not so few as a thousand Horse (besides the Archers of his Guard and other Footmen) in that shott procession; the way on each side inclosed as well without, with *Capacis* and *Janizaries*, in their Scarlet Gowns and particular Head-ornaments. The *Chizayer* ride foremost with their gilded Maces, then the Captains of the *Janizaries* with their *Aza*, next the Chieftains of the *Spathies*, after them the *Sanzaki* : those of the Souldiery wearing in the fronts of their Bonnets the feathers of Bird of Paradise, brought out of *Arabia*, and by some esteemed the Phoenix. Then follow the *Bassis* and *Beglerbegs*, after them the Praetorian Footmen, called the *Solacchi*, whereof there be in number three hundred. These are attired in Calouns and Stockins of Calico, wearing no more over them than half-flewed Coats of Crimson Damask, their Skirts tuckt under their Girdles, having Plumes of Feathers in the top of their copped Bonnets, bearing Quivers at their backs, with Bows ready bent in their left hands, and Arrows in their right, gliding along with a marvellous celerity. After them seven or nine goodly Horse are led, having Caparisons and Trapplings of inestimable value, followed by the idolized Sultan gallantly mounted. About whom they run forty *Paichi*, (so called, in that they are natural Persians) in high-crowned brimless Caps of beaten gold, with Coats of Cloth of gold girt to them with a Girdle called *Chocibab* : the Pages following in the Rear, and other Officers of the Household. But what most deterreth admiration amongst so great a concourse of people, is their general silence : infomuch as had you but only ears, you might suppose (except when they salute him with a short and soft murmur) that men were then folded in sleep, and the World in midnight. He that brings him good news (as unto others of inferiour condition) receiveth his reward, which they call *Musfoloke*. But this Sultan, to avoid abusus in that kind, doth forthwith commit them to Prison, until their reports be found true or false, and then rewards or punishesth accordingly. Although he spends most of his time with his Women, yet sometimes he recreates himself in Hawking : who for that purpose hath (I dare not name) how many thousand Faulkners in pention, dispersed throughout his Dominions, and many of them ever attendant. Their long-winged Hawks they whittle not off as we do ; but putting a bridle about their necks, they make them couch to their fifts, and so galloping to the Brook, fling them off at the Fowl, being reared suddenly by the noise of a Drum that hangs at their Pummels, by use made cunning in that kind of preying. They carry them on the right hand. A hardy Hawk is highly esteemed ; and they have a kind of them called *Spatham*, much les than a Faulcon ; yet so strangely courageous, that nothing flyeth in the Air that they will not bind with. They also hawk at the field, for I have seen them carry Spaniels with them, yet thofe in beauty not like unto ours, but of a bastard generation. They feed their Hawks with hard Eggs when feth is wanting, and seldom bestow of them the mewling. The old World, as is thought, was ignorant of this sport : being rarely, if mentioned by any ancient Author ; to that said by some to have been invented by *Fredrick Barbarossa*, during the time that he beleaguered *Rome* with his Army. But this Distich of *Martial* doth confute that opinion.

*Prado fuit volvorum, famulus nunc succipis idem
Decipit, & capta non sibi miser atra.*

*The thief of fowl, the fowlers thief, now makes
Her mone, that she fowl for another takes.*

Although he affects not Hunting, yet he entertains a number of Huntsmen. Theif Dogs they let go out of Ships in pursuit of the Wolf, the Stag, the Boar, the Leopard, &c. Those that serve for that purpose are sticke haired, and not unlike the Irish Gray-hounds.

Now the yearly Revenue which he hath to defray his excessive disbursements, such a world of people depending upon him, amounts not to above fifteen millions of *Sultanies*, (besides the entertainment for his *Tamariots*) which is no great matter, considering the amplitude of his Dominions, being possest of two Empires, above twenty Kingdoms, besides divers rich and populous Cities; together with the Red, most of the Mid-land, the *Aegan*, *Euxine*, and *Propontick* Seas. But it may be imputed to the barbarous wals of the *Turkis* Conquests, who depopulate whole Countries, and never re-estate what they ruine. So that a great part of his Empire is but thinly inhabited, (I except the Cities) and that for the most part by Chriftians whose poverty is their only safety and protection. But his caſual incomes do give a main accession to his Treasury, as Taxes, Cutioms, Spoils, and Extortions. For as in the Sea the greater ſhips do feed on the leſs, do the Great ones here on their inferiors, and he on them all: being as aforlaid, the Commander of their lives, and general Heir of their ſubſiances. He hath divers Mines of Gold and Silver within his Dominion: that of *Silbercappa* in *Macedon* having been as beneficial unto him as the largelt City of his Empire, called anciently *Christys*: and not unknown to *Philip* the Father of *Alexander*, who had the gold from thence wherewith he coyned his *Philips*, as also from thole of *Cranidor*, from whence he yearly extacted a thouſand Talents. He hath only two forts of Coyn, the *Sultanie* and *Aſper*. The *Sultanie* is equal in value to the *Venice* *Zeccone*, and lixscore *Aſpers* amount to a *Sultanie*, called rather *Aſpro*, of the whiteneſſ thereof, in that conſtituting of silver.

Constantinople is laid to contain seven hundred thouſand perſons: half of them *Turkis*, and the other half *Jews* and *Chriftians*, and thoſe for the general, *Grecians*. But *Pera* hath three *Chriftians* for one *Mahometan*: for no *Jew* dwells in *Pera*, though they have their ſhops there. We omit to ſpeak of the *Jews*, until we come into *Jerry*, and now will bende our diſcoufe to the *Grecians*: A Nation no leſs featur'd than they, but infinitely more populous. For not only three parts of the Inhabitants of all *Greece* and *Romania* are *Grecians*, but almost all that dwell in the Islands of the Mid-land Sea, *Propontis* and *Aegan*. Infinite numbers there are of them both in the Leſs and the Greater *Aſper*, and in *Africa* not a few. For (besides divers *Colonies* by them formerly planted) when *Amipater*, *Perdicas*, *Selenus*, *Lysimachus*, *Antigonus*, *Polylon*, and the reſt of the Succelfors of *Alexander* had ſhared his Empire among them, they endeavoured as much as they could to plant his new-got Kingdoms with their Country-men, whose povertie in that part remaineth to this day, (thoſe vaffled to the often changes of foreign Governores:) ſupplied by the extention of the latter Greek Empire who yet retain wherofever they live, their Name, their Religion, and particular Language. A Nation once fo excellent, that their precepts and examples do ſtill remain as approved Canons to direct the mind that endeavoureth virtue. Admirable in Arts, and glorious in Arms; famous for Government, affectors of freedom, every way noble: and to whom the reſt of the World were reputed *Barbarians*. But now their knowledge is converted, as I may lay, into affected ignorance, (for they have no Schools of Learning amongſt them) their liberty into contented slavery, having loſt their minds with their Empire. For ſo baſe they are, as thought it is, that they had rather remain as they be, than endure a temporary trouble by prevailing ſuccours, and would with the *ſſralites* repine at their deliverers. Long after the losſ of their other virtues they retained their induſtry:

*Ingenium velox, audacia perditæ, ferme
Promptus, & lifco contenter: eadem quid illum
Effe putet, quenam hominum fecundum aurata ad nos:
Grammaticus, Rhetor, Geomagus, Pittor, Aliges,
Augur, Schenobates, Medicus, Regius omnia novit
Graecus elutioris; in coelum julieris, ibet.*

Iuv. Sat. 3.

*Quick-witted, wondrous bold, well ſpoken, than
Jews flatter; tell, who all met
Brought with himſelf: Soothſayer, a Physician,
Magician, Rhetorician, Geometrician,
Grammatician, Painter, Rope-walker. All knows
The needy Greek: bid go to heaven, he goes.*

But

But now they delight in ease, in ſhaſes, in dancing and drinking; and no further for the moft part endeavour their profit, than their bellies compell them. They are generally taxed by the ſtranger Chriftians of perdiſouſtious, inſomuch as it is grown into a Proverb, *Chi ſida in Grego, ſara intigo*, in them more antiquitely noted.

*By others beads the Grecians were
Leſs prone themſelves than to forwear.*

— Nondum Græci jurare paratis
Per caput alterius. *Juv. Sat. 6.*

An Oath in uſe at this day, as it is with the *Turk* when he moft deſireth to be believed. Nor will they themſelves trauſt any; whereof comes that other Proverb,

To trade with Grecian trayſ.

Mercari Graeca fidei.

which is not to part with their wares without money. There be divers rich men of them in *Pera*, but thoſe I think were descended of the *Genoſi*, who were, as hath beeſt ſaid, the owners of that City. Many of them exercise merchandize in *Vſſi*, *Carſi*, *Carmalſi*, and have of late gotten the uſe of the *Compafs*, yet dare they not adventure into the Ocean. They are of divers Trades in Cities, and in the Country to till the earth (for the *European Turkis* do little meddle with Husbandry) and drefſ their Vines by them only planted. They have a ceremony of baptizing of their Wines, which is the reaſon that the *Jew* will not drink thereof; performed in the memory, and on that day wherein Chrift converted Water into Wine: the Priest in the midſt of his oration pouring therinto a ſmall quantity of water. Their ancient habits may be conceived by that decription of *Homer*,

*He putteth on a coat, ſaint, fair, and new,
When over that an ample Cloak he throweth,
And ties to his feet gyzboes.*

— mollem autem induit tunicam,
Pulchram, novam, circa autem magnum jetat pallium.
Pedibus aureis fab teneris ligavit pulchra calcamenta,
Il. lib.

Wearing their hair long, being frequently called by him

The long hair'd Greeks.

Achivi comati.

But now both in cut and attire they do in moft things agree with the people whom they live under, like the *Venetians* in the *Venetian* territories, and like *Turk* in *Turkie*, as also in their manners. The half ſlewed Gown of Violet cloth, with Bonnets of the fame, or divers coloured Slafhes, is here moft appropriate unto them: but the *Greek* *Genoſi* in *Pera* wear their Gowns black, and of richer ſtuff, with Velvet Caps, not unlike unto thoſe that were in fashion amonſt us. The antique *Grecians* ſtied to lie along at their meals, from whom the *Romans* received that cuſtom, as they from the eſteemate *Aſſins*, upon Beds that circled three parts of the Table, which was round and low, (the waſters standing in the vacant part and behind them) leaning on their elbows raſh'd with Pillows, in their ſeatings crowded with chaplets of Flowers, and garlands of Lawel: but the women did ſit when admitted, which was rarely amonſt them, tor them to lie along, eſtemed too provokingly licentious. The number of the convivals at private entertainments exceeded not nine, nor were under three, proportionating themſelves unto the *Graces* and *Mufes*. And as it ſhould ſeem, they drank in that manner,

*To three or nine
Fill bowls brimming full of Wine.
Let rapiſh Poets drink thrice three,
Of whom the uneven Mufes be
Belov'd. The Grace mid-dwelling jarr,
Link to her naked Sibylls, bars
Drangis that exceed their number.*

— tribus aut novem
Mifcentur cyathis pocula commodis,
Qui Mufas amat impares,
Terminus tres cyathos attonitus petit
Vates, tres prohibet lupra
Rixarum metuens tangere Gratia.
Nudis juncta foribus.

Horat. l. 3. o. 19.

To which add that *Greek Proverb*,

*Drink three, or three thrice told,
A myſtick law of old.*

Ter bibe, vel toties ternos, ſic myſtica lex eſt.

G

Together

Together with their song,

Aut quinque bibe, aut tres, aut non quatuor.

Three drink, if more;
Five, but not four.

Of their first cups they shed a little on the Table, as an offering to some of the gods, whom they desired to be propitious, as they did of the rest in the honour of their friends particular named; drinking small draughts at the beginning, until they arrived at the height of intemperancy; and sometimes as many together, as there were letters contained in the names of their Mistresses,

Navia sex cyathis, septem Justina bibatur,
Quinque Lycas Lyde quatuor, Ida tribus.
Mari. Epig. 1.1. ep. 27.

insomuch that those were proverbially said to Greek it, that quaff in that fashion. At thick, but more temperate drinkings, wherein they consumed most of the night, the choicest sort consulted of matters of State; as appeareth by *Nefors* advice to *Agamemnon*,

Prabe convivium fenibus, decete, nec indicens est:
Plena tibi vino tentoria, quod naves Achivorum
Quodiciaria ex Thracia per latum pontum advenant.
Omnis tibi celi commoditas excipiendi multius; imperas.
Nultis autem congregatis, illi obedes qui optimum
Confidim confunditur.

Il. 1.

and the grave discoursed of Philosophy; but of such as was pleasant as well as profitable and delightful unto the hearers, as may appear by *Plato's convivium*, and *Plutarch's Symposiack*: the first named dying at such a Banquet, in the four-score and one year of his age, and on the seventh of November, which was also his birth day. And although the Greeks do now for the most part imitate the Turks, (I mean here in Turkey) in sitting at their meat, yet retain they still that vice of immoderate drinking. They pledge one another in order, and he that calls for Wine out of his turn, is reputed uncivil. Their Glasses are little, but at every draught emptied, and when they have once drunk hard, they observe no rule, but provoke one another to excess. Never silent, and ever and anon kissing those that sit next them on the cheek and fore-head; and so likewise they do in their salutations after a long absence, and to those to whom they would give an assurance of their good will. Used of long, as appeareth by the Scriptures amongst thick Eastern Nations. But to kill their women is an unfeebler wrong, unless it be between the Resurrection and Ascension; using also this greeting, that *Our Saviour is risen*. The women for the most part are brown of complexion, but exceedingly well-favoured and excessively amorous. Their garments differ little from theirs amongst whom they live; yet have they in Pera this particular fashion. * They cover not their faces (the Virgins excepted) unless it be with painting, using all the supplement of a lophisticate beauty, and not without cause; for when they grow old, they grow most contemptible, being put to do the drudgery of the house, and many times to wait on their Children. They are costly in their attire, and will complain to the Patriarch, if their husbands maintain them not according to their fancies. The Greeks, as the Turks, do use little household-stuff, and lyce upon Matresses.

I need not to speak of the excellency of their Primitive language, excellent in regard of the Philology & liberal Sciences, together with the Divinity delivered therein, and excellent in itself, for the lofty sound, significant expressions, and genuine suavity; for which it grew in so much request amongst the Roman Dames, that they generally used it in their Court-ships, made thereby (as they thought) more graceful and armable; whereof the Satyre thus exclameth,

Nam quid rancidus, quam quod se non putet ulli
Formosam, nisi qua de Thusa Gracula facta est:
Hoc ferme parent: hoc iam, gaudia, curas,
Hoc cuncta cuncta amiri secreta, Quid ultra?

None be with their own beauties well apaid,
If of a Thusa not a Grecian made.
O grief! in Greek they fear, fret, joy deplore.
In Greek all their souls' secrets went, What more?

In

In Greek they couple. This to girls allow,
Greek yet wife you, whom eighty five years bow,
Even unto death? In th' old 'tis impudence,
At oft as that light speech incites the sense;
My life, my soul.

Concubint Grace. Donec tamen illa puellis
Tunc etiam, quam sexus & octogenimus annus:
Pulsa adhuc Grace? Non est hic sermo pudicus
In verba, quoties laetitiam interuenit illud,

Zelus & luxur. Inv. Sat. 6.



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But now the Grecians themselves (except some few) are ignorant therein, it being called the Latin Greek, and is a language peculiar to the learned. Yet the vulgar Greek doth not differ so far from the same, as the Italian from the Latine; corrupted not so much by the mixture of other tongues, as through a supine retchlingue. In some places they speak it more purely than in others. For the boys of Pera will laugh, when they hear the more barbarous dialect of other Maritime Grecians. And there be yet of the Laconians that speak no good Greek (though not grammatically) that they understand the learned, and understand not the vulgar. Their Liturgy is read in the ancient Greek, with not much more profit perhaps to the rude people, than the Latine Service of the Romish Church to the illiterate Papists.

They have four Patriarchs, one of Constantinople, another of Alexandria, the third of Jerusalem, and the fourth of Antioch. He of Constantinople hath under his jurisdiction all Peloponnesus, Greece, Dacia, Mæcia, Macedonia, Epirus, Albaniæ, Dalmatia, Illyria, a great part of Polonia, Russia, the Islands of the Adriatic Sea, and of the Archipelago, with Candy, Rhonda, Coot, almost all the lesser Afia, Calchia, not a few that inhabit about the Fenus of Mæsia, and Northern shore of Euxinus, as Sicilia and Calabrit were, until they turned to the See of Rome. Under the Patriarch of Alexandria are those of Egypt and Arabia. The Greeks of Palestine, and of the Countries therabout, do obey the Patriarch of Jerusalem. And he of Antioch, who hath his seat in Damascus (for Antiochia is now detolate) hath subject unto him the Grecians of the lesser Armenia, Cilicia, Beritie, Tripoli, Aleppo, and other places of the greater Asia. In all these parts they have the free exercise of their Religion, with publick Temples, and numbers of strong Monasteries. If a Patriarch die, another is elected by a Synod of Bishops. But the Patriarch of Constantinople hath the supremacy of the rest assigned him by the Council of Chalcedon, as Metropolitan of the Imperial City, whose Dioceses exceedeth the other so much, in that most of those Northern Nations were won to Christianity by the industry of his predecessors, and reduced to their government. So if we do consider it, the Grecian Religion both in extent and number exceedeth the Roman. And as the Papists attribute an extraordinary holiness to Rome, so do the Greeks unto Athos, a Mountain of Macedonia; so named of Athos the son of Neptune, deckt

G 2

deckt with full flourishing Trees, and abounding with Fountains; called also, The Holy Mountain by the Christians. A place from the beginning dedicated to Religion: lying directly West from Lemnos, and so high, that though it be seven hundred furlongs distant, yet it is said a little before the setting of the Sun to cast a shadow on that Island. Whereupon the proverb:

Athos celat latera Lemnus bovis,

*Affiring Athos bides
The Lemnian Heifers sides.*

This stretcheth out into the Sea, and joins unto the Continent by an *Isthmus* about a mile and half broad: which was cut thorow by *Xerxes* (as hath been intimated before) and made circum-navigable. But time hath left now no impreisions of his barbarous labour. It is well nigh three days journey in length, considering the difficulty of the way, and a half day over. The top thereof resembleth the form of a man, stretched on his back from West unto East; and formed (according to *Strabo*) to the similitude of *Alexander*. This Mountain is only inhabited by *Grecian Monks*, whom they call *Coloieros*, un-intermixed with the Laity; of whom there are there refiding not so few as six thousand, that live in Monasteries strongly minuted againt the incursions of Robbers and Pirates. Of these there be in number twenty four. The *Coloieros* wear Gowns of black, of a horney stuff, with Hoods of the same; and the hair at full length. They never marry, abstain from flesh, and often (especially during their Lent) from Fish that hath blood in it. They live hardly, feeding on Bisket, Onions, Olives, Herbs, and such Fish as they take in the adjoining Seas. For they all of them labour for their sustenance, leaving their Monasteries betimes in the morning, and employing the day, some in Tillage, some in the Vineyards, some in making of Boats, some in fishing; others at home, Spin, Weave, Sew, and do all the offices that belong unto women; so that none but are busied about one thing or another, to the behoof of their particular Covenants. And men they be that are only meet for such drudgeries. For amongst so many, not paſt three or four can write or read throughout a whole Monastery: informuch that at their Liturgies, that is read to them first, which they are to ſing after. In these Monasteries many excellent manuscripts have been preſerved; but thoſe that now are, be only of Divinity, all other learning (as amongſt the *Turkiſh*) is at this day deteſted by the Religious. The *Coloieros* of this place have a repute above all others; and for their strictnes of life, and obſervancy of ceremonies, are in their ſeveral Monasteries relieved from ſeveral Nations. The Patriarch of *Conſtantinople* is faid to pay yearly to the *Grand Signior*, for the Priests and *Coloieros* that are under his jurisdiction, within the *Turkiſh* dominions, twelve thouſand *Sultanes*.

The Patriarchs of *Conſtantinople* were heretofore men of singular gravity and learning, but now nothing les; rather chosen for temporal respects, than either for their knowledge or devotion: admitted not ſeldom to the place at the age of forty, though prohibited if under threecore, by an ancient Canon. Although elected by their own Bifhops, yet are they often appointed, and ever to be allowed by the *Grand Signior*; frequently diſplaced, and banished unto *Rhodes* by the bribery of their ſucceſſors. Some few of their Priests are learned. For them it is lawfull to marry: but bigamy is forbidden them, and triganys deteſted in the Laity. There are no other Orders amongſt them, beſides the aforefaid *Coloieros*, and certain Nunnis, whom they call *Coloieras*. Yet of the laſt, but a few, who are for the moſt part poor old Widows, that exercife themſelves in ſweeping of the Churches, attending on the ſick, and actions of like nature: Their Churches are many of them well forth and painted with the repreſents of Saints; but they have no carved nor imboſſed Images. Lamps they have continually burning. Their ordinary Liturgy is Saint *Chryſtolom's*, but on ſettival days they do read Saint *Basil's*, and then are attired in their Pontificals. Their behaviour therin expreſſeth, to my understanding, no great either decency or devotion. They admimiter the Eucharift in both kinds: if the bread be not leavened, they think it not available, and they drink of the Cup very liberally. One Article they hold againſt the Catholick Creed; which is, that the Holy Ghost proceſſeth only from the Father. Four Lenten they have in the year, and then a damnable ſin it is to eat flesh, or fish that hath blood in it (except in the Lent before Easter, when all sorts of fish may be eaten by the Laity) but then they eat, and the Cuttle, whose blood, if I may ſo term it, is like Ink; a delicate food, and in great request. They fall on Wednesdays,

nedays, Fridays, and on holy eves; but on Saturdays they feaſt, in regard that it was the old Sabbath. They compute the year as we do. They yield no ſupremacy to the *Roman Papacy*, but hold that Church for schismatical. And although many times out of the neceſſity of their affairs, and to purchase relief, they have treated of a re-conciliation: and ſometimes it hath been by their Agents concluded: yet what they have done, hath been generally rejected upon their return, both by the *Grecians*, and thoſe other Nations that profes their Religion. Of their marriages I have elsewhere ſpoken, and now conclude we will with their funerals; wherein they retain not a few of their ancient and heathen ceremonies. Of old the neareſt in love or kindred laid their mouths unto theirs, to receive their last breath, and cloſed the eyes of the dying.

*His body (bers) ſhe imbrac'd: and diſmadiſed,
Between his lips, her cleaving ſoul convid
And with her dear hand cloſ'd his rightſide eyes.*

— ſociosque amplectileſtū arum,
Hærentemque animalm non-tritum ora marie.
Tranſiſt, & cura preſſit hælumina dextra.
Stat. Situ. 1. 5.

Being dead, they waiſhed their bodies with ſweet Oyls, crowned them with garlands of Flowers, and clothed them (as they now do) in their richel appa'rel; for fear, faſh the ſcoffer *Lucian*, that they should take cold by the way, or be ſeen naked by *Cerberus*; decking their houſes with branches of Cypræs; a Tree delineated to the dead; in that once being cut, it never reſtoſheth. So laying them upon their backs on beds, they conveyed them unto the funeral pile (as how unto the Grave) on Biers: but their lamentations are the fame that they were, and beyond all civility. The women betimes in the morning do meet at appointed places, and then cry out mainly beating of their breſts, tearing their hair, their faces and garments: And that the clamour may be the greater, they hire certain *Jewiſh* women

*Who Grecian woes wail with ſuin'd piety,
And at (not their own) funerals do cry.*

— fidū pietate dolores
Mygdonio que colunt, & non ſua funera plorant.
Stat. 5.

that have lowdeft voices, joining therewith the paifes of the dead, from the hour of his Nativity, unto the hour of his diſſoluciōn; and keeping time with the melan-choliック muſick. The manner of their lamentings of old may appear by this ironical perorating of the Father following the exequies of his Son, introduced by *Lucian*: *O my sweet Son! thou art loſt, thou art dead; dead before thy day, and haſt left me behind, of men the moſt miſerable. Not experienced in the pleaſures of a Wife, the comfort of Children, Warfare, Husbandry; not attained to maturity. Henceforth, O my Son, thou ſhalt not eat, nor love, nor be drunk amongſt thy equals.* And although theſe Ethnick lamentations reproved in the Scripture were prohibited by the *Athenian Law-giver*, the Civil Law, and laſtly by the *Venetians* within their Greek jurisdiction, yet ſill the *Grecians* do uſe them. Nor want they more of ſpectators; partly drawn hither to delight their eyes, and partly by jealousy. For then the choicest and prime women of the City (if the deceaſed were of note) do affiſt their obsequies, with boſoms diſplaid, and their hair diſhevelled; glad that they have the occaſion to maniſtel their beauties, which at other times is ſecluded from admirers. The ancient *Grecians* wont to cut their locks, and cover the coafe therewith before they committed it to the fire: as in the Funeral of *Patroclos*.

*His corps with culs they covered,
Borne from each mourning Princes head.*

*Capillis autem torum mortuum tegebant quos iniebant
Tondentes. — Hom. Il. 23.*

When *Achilles*,

*Apert pile cuts his long yellow hair,
To Spergius vaward upon his bone repair.
Quoth he for that I never ſhall return
To my lord's ſide, I give thſe to be born
By dear Patroclos to the dead. This ſaid,
In his friends hand be his fair trusses laid.*

*Stans foſsum a pyra flavam abſcidit comam,
Quam Sperchio fluvio nutribat floreſtem.
Dixi, quoniam non redibo amplius dilectam in patriam
Patroclo eroi præbeo aſtorundam.
Sic fatus comam in manibus dilecti ſoci
Pofuit. — Idem.*

And *Lycurgus* in that of his ſons,

*His locks cropt he, and therewiſh did biſſread
There as he lay, the pale face of the dead.*

*Caſariam ferro miniat, feretiſque jaciente
Obnubuit rēnius ora comis.
Stat. Theb. 1. 6.*

They

They burnt with the body, if of principal regard, rich odours, Apparel, herds of Catel, Rocks of Sheep, Horses, Hounds, and sometimes the Concubines and Slaves whott they most respect, to supply their wants, to serve their delights, and attend upon them in the lower shades. And *Abiller*;

Duodecim etiam Trojanorum magnanimiorum filios fortes
Ferro mactavi; mala autem mente meditabatur opera;
It que ignis robur proponit feruum, ut despiciantur.
Hom. Il. l. 23.

*Twelve Trojan youths of boopful fortitude;
All high-born, fine; with Savage thoughts endu'd:
And gave for fwo to the Iron force of Fire.*

But to end with *Papinius* his description of that funeral fire, wherein the body of *Archemorus* was consumed, and appertaining solemnities.

Non unquam opulentior illo
Ante cinis, crepitant gemma atque immutante li-
quefici.
Argentum & pictis exudat vestibus aurum,
Nec non Alysris pinguecum robara succis,
Pallentique croco sanguinis ardens aetla,
Spumantique mero patara verguntur, & atti
Sanguinis & rapti gratissima cymbia lactis.
Tunc septem numero turmas (centumque ubique
Surge eques) veris ducunt inimicibus ipsi
Graugesca Reges, lustriare ex more mistro.
Orbe rugum, & stantes inclinat pulvere flammas
Ter curvos egeri finis, illaque teles
Tela sonant, quatuor horrendum populare fragore
Arma, quater mollem famulari brachia planctum;
Semianimis alter pecudes, Ipirantia & ignis
Accipit armata, &c.

Stat. Theb. l. 6.

Never were asbes with more wealth replete;
Gems crackle, Silver melts, Gold drops with heat,
Embroidered Robes consume, Okes fanned by
The juice of sweet Assyrian Gums, flame high.
Fir'd Honey and pale Saffron biffs, full bowls
Of Wine pom'd on, and goblets (gladding souls)
Of black blood, and Isachei milk, The Greek Kings ihos
With gaudions trail'd on earth, led forth their men
In seven Bands, an hundred in each Band,
Who girt the pile, and move to the left hands;
Chaking the flame with dust. Thrice it they round,
Their weapons clash; four times a horrid sound
Struck armours rail'd; as oft the servants beat
Their bare breast with out-cries. Herds of Neat,
And Beasts half slain, another wafeful fire
Devours, &c.

The reasoun why the *Grecians* did burn their dead, was because that part which was divine in them, shoud as it were in a fiery Chariot, again re-ascend to the celestial habitations, as unto earth the earthly returned. They used to quench the fire with red Wine, and gathering the bones together to include them in Urns, as the Urns in Sepulchres, (which had no title, unless they were slain in fighting for their Country) exhibiting Games, and prizes for the Victors in honour of the deceased. Notwithstanding all were not burnt, but some buried in their apparell, as now being Christians they are; who use extreme unction, as inducted by Saint James, yet not only deny the Roman opinion of purgatory; but furthermore, many amongst them erroneously maintain, that neither the souls of the blessed nor damned do suffer either joy or torment, or shall till the general Judgment. But enough of the *Grecians*.

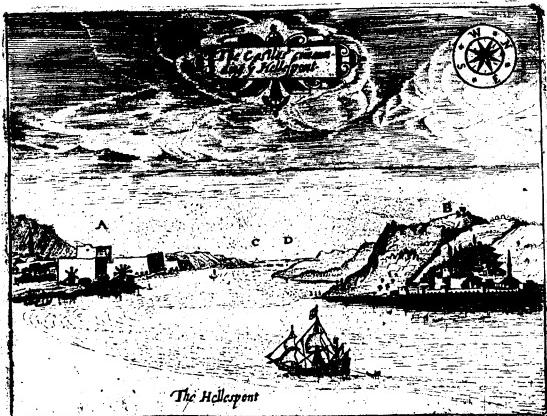
The German Emperour, the Kings of *England*, and of *France*, have here their Leiger Ambassadors; as the *Venetians* their Baily, and divers tributary Princes their Agents. Some merely employed about State-affairs; others together therewith, about the traffick of their Nations. But the *English* only negotiates for the Merchants, having two in the hundred upon every Ship, besides a large penion, with the name of a great proportion of provifion from the *Grand Signior*. The *English* Confidellship of *Chios* is in his difpoling, and accountable to him; and out of that of *Alexandria* he hath no small share, though served by a *French* man. There hath been some contention between him and the *French*, about the protection of the *Dutch* Merchants; but now they do divide the profits. The *English* Consul of *Alppo* is absolute of himself, yet hath from hence his redrefft of injuries, whose chief employmont is to protect the persons and goods of our Nation, to labour a revenge of wrongs, and a reftitution of losses. And to give This no more than his due, for his place no man can be more sufficient; expert in their language, and by a long experiance in their natures and practices, being moreover of such a spirit, as not to be daunted. And surely his chieft fault hath been his mis- fortunes; in the too violent, chargeable, and successles soliciting of the rettention of the Prince of *Moldavia*, (whom advertry hath rather made crafty than honest;) whout house doth harbour both him and his dependants, being open also to all of our Nation. A Sanctuary for poor Christian slaves that secretly fly hither; whom he caueteth to be conveyed into their Countries, and redeemeth not a few with his money. The *Western*

Western Christians are called *Frank*, that are admitted to trade here; either of the name which signifieth free, or for that the *French* men were the first that had amity and traffick with the Infidels. They live freely, and plentifully, and many of them will lie alone where women are so easily come by. For besides the aforesaid markets, it is a use, not prohibited but only by our Religion, to purchase for their Concubines the beautiful daughters of the *Grecians*, wherewith the adjoining Islands are plentifully storred; sold by their parents at a rate; whereof they have half in hand, and the rest when they put them away, recording the contract in the *Cadiz* book. These are to their Lovers exceeding obsequious; well knowing that at the second hand they shall be prized but as a worn garment. But death it is for a Christian to meddle with a *Mohometan* woman. And many times the treacherous *Turk* will practise to bring them into suplition, that they may with their purles redeem the calumny. Practised of late between the *Subsuffice* of *Galata* an *Italian* Frier; whom the Lord Ambassadour had received into his house upon the Consuls of *Chios* commendation, where I before had seen him. A man ignorant in learning, yet learned in the art of villany and dissimulation. Expelled, as they say, at *Constantinople* from amongst their fraternity; coming down into *Chios*, he had influated himself into the knowledge of the Consul; professing how God in his mercy had opened his eyes, to behold the vanity and deceit of their Religion; and that now he would endeavour both with tongue and pen, as much as in him lay, to reduce the seduced from their errors. Who easily perwaded to believe, (a fault incident to the best natures) sent him up onto *Constantinople*, unto the Ambassadors, by (whom casting of the weeds of his Order) he was clothed anew, let at his Table, and supplied with money by a general contribution where he preached every *Sunday*, at the least wittily: and so contended with the *Franciscans* that came to reconcile him, that the Ambassador, much contented therewith, sent intelligence of the same into *England*, with purpose to have sent him hither shortly after. But he whose only religion (as himself after confessid) was eating, drinking, and whoring; who thought he had exchanged for the greater liberty, finding the contrary, and that he was to go into a Country where his impioty would not only be discovered, but severely chastifed, cast about for himself, and confirmed with the *Subsuffice*, to bring certain Gentlemen that lay in the Ambassadors house, into a Garden, where divers women shoud have been placed of purpos; and so to have been taken amongst them. But failing in that project, he failed not in another. For in the house there was a *Spaniard*, of whom he informed the *Subsuffice* that he was a Spy, and secretly practised the escape of the Vice-roys natural son of *Silicia*, agreeing for a certain reward to betray him. So having enticed him to walk amongst the Graves, upon a sign given, the *Turk* rush in, and apprehended him, cloggling him with chains, and intended to torture out of him a confession; whereof the Ambassador hearing, and expoulting the matter, the *Subsuffice* told him that he was a Spy, and discovered the Intelligencer: wherein being taished, and perhaps not unbribed, he granted his release. But a heavy reckoning befel the Frier, that suspecket no such matter; being thrown into prison, and after brought to a publick hearing before our whole nations; who shewed how much a man could say for himself in to bad a cause. In the end he was sent unto the *Venetian* Bayles, and that in the night, (left he should have cryed out that he would have turned Mussel-man, and have been taken from them) who made fire to have him, and sent him (as they say) to row in the Galleyes at *Candy*. The principal commodities that our Merchants fetch from hence, are *Turke* Carpets, Chamoles, and Grogerams. They take in here also some quantity of raw Silk, and Carpets of *Perfa*, brought over-land from thence by the *Armenian* Merchants. But the *Sultancies*, and especially the Royals of eight, wherewith this City is well storred, and which in no place loseth of their value, is that they most seek for by the sale of their Ware they bring hither. For although they lose by their broad Clothis and Kerfies, yet amends is made by the plentiful returns of the Silks that are sent from *Alppo* to *Tripoli*, and othe other commodities of the *Levant* purchased with that money. The main of our commodities brought hither, is Cloth and Kerfies, but Tin is the most profitable: here exceedingly used, and exceedingly wafted; for they tin the in-fides of their Vessells, and monthly renew it. The Moses teeth, all kind of Furrs, and wrought Iron, do here sell to much profit, with other Wares, which I forbear to mention, since it is no part of my skill or profission.



THE SECOND BOOK.

January being now well spent, we departed from *Constantinople* in the Trinity of London, a Ship of better defence than Sail. By the way we made some stay before *Callipoli*, sending a shore for the Consul, (an old Friar, and a boor companion) who sick of his last nights forfeits, sent his Drogeman with a Janizary along with us, to clear our Ship below at the Castles. For these two Forts command this passage of the *Hellepon*; permitting no Christians Ships to pass out, until there they have remained for three days, (whereas the *Turk* Ships are discharged in one) that if to be any thing hath been done above un-juditable, intelligence may be given: and there are also searched for concealed Slaves, and goods contrabanded; which found, import no less than losf both of Ship and liberty.



A. Abydos. B. Sestos.
D. Cape Janizary appearing afar like two islands.

C. Tenedos

Like these are those on the Straights of *Bosphorus*, by which the *Turk*, as it were chaineth up the *Propontick* Sea, so that none pass in or out, without his allowance, and discharge of duties. A little short of these we came to an anchor.

Right against where we lay, and on Europe's side, stands *Mysia*, called formerly *Micidos*, and *Maditos*, a large Town, almost altogether inhabited by *Grecians*. On the top of a round hill there are the remains of an edifice, whose ruins would per-

suade that it flourished in the old world's child-hood. The Inhabitants call it the Virgin Tower, and that is all they can say thereof. A Wedding here in the forenoon, entertained our time in the after-noon. They dance in rings about the Millian; a man, and then a woman, taking hands a-cross, and using variety of not uncomely action; the Country wenches clothed in Damask and Satin, their hair and bosoms set forth with Pearl and Stones; rich, if not counterfeit. Of these the day following we met with divers carrying Pitchers on their heads, and stuck with Rags, below the condition of poverty. The marriage day they consume in dancing, and the night in feasting; the Bride not breaking company until the break of day, and (as they say) not known by her husband until the third night following. The night out-watched, made us make a night of the morning, until row'd from our ground-beds by the report of the Canon. When from the shore, between the Castles, you might behold a Gally passing, and that so leisurely, as if empty, and purposely suffered to drive with the current, rather to exercise the Artillery, than manned by men, endeavouring laicity, and to befit with destruction. At length the Sea entered at her many breaches; and by little and little devoured the spectacle. The men, some slain, some drown'd, others by Boats from each side cruelly livid, out-lived to envy their dead companions. These were Christian-slaves, that hewed stones in the Quarries at *Marmora*; who, to compels their liberty, had slain their Guardians, and stoln away with the Gally. Hither they came too late, nor durst they linger unto the evening; to proceed or return was now grown equally desperate. Approaching near, a warning-piece was given them to come to an anchor; when they, leaving their Oars, lay down, all faving he that steered, and committed themselves to the wind, that they blew fresh and favourably, but like an hollow friend, shrunk from their sails in their greatest necessity. More happy success not long before had a Gally for the most part manned by *English*, who passed by, and that by day, in despite of them. Cheaper wines that here are hardly elsewhere to be had, or in greater plenty; informuch as most Christian ships returning from *Constantinople*, do at this place take in their provision. Dispatched at length, not without form girts and much sufferance, we hoisted sails, and the night ensuing we tostled to and fro, on the West of *Mysia*. The next day we laboured to get in between *Chios* and the Continent, but failed; when failing on the other side of the Island, the wind came about, whereof we took the benefit for *Alexandria*.

Hard by, and on the left hand, left we *Samos*, now *Samo*, in which it was said that *Juno* was born under a white Willow, close by the River *Imbrasius*; and for that the *oे the River* was there brought up, whilst yet a Virgin, it was called *Panthaea*. Allegorically the *ver Par* is taken for the element of the Air, and fained for that cause to have been born in *Samo*; for that the Air is here so pure, and so excellent. *Samos* doth also challenge one of the *Sibylls*, whose name was *Pytho*, and *Herophile*, and flourished in the days of *Numa Pompilius*, of Chrit thus prophesying.

They God, thou soulish Juda knew'lt not; known
Not unto earthly minds: but crowned hast
His brows with Thorns, and given him Gall to taste.

Tu enim fluita Judæa Deum tuum non cognovisti
Ludentem mortalem mentibus.
Sed spinis coronasti, horridumque fel miscisti.

But in nothing more famous than in the birth of *Pythagoras*.

From Heaven though far remov'd, he with his mind
Drew near the Gods: what natures power denies
To humane sights, he saw with his souls eyes.

—iisque licet coeli regione remotus
Mente Deus adit: & quæ natura negabat
Visibus humanis, oculis ea pectoris haustis;
Ovid. Met. l. 15.

The first that brought Philosophy into Greece, and from thence into *Italy*. This Island is not above a quarter of a mile distant from the Continent of *Africa*, fruitful in all things but Vines, which is the rarer to be noted, in that the Countries round about produce such flora, and so excellent. At the South end stood the City of *Samia*, with a goodly harbour adjoining; now (as the rest) by reason of the Pirates that infest their Seas, almost altogether desolate. Of the earth thereof were those Vessels made of such great esteem; sovereign also for divers uses both in *Phyfic* and *Chirurgery*. The North-west of the Isle is high land, environed with inaccessible cliffs, full of tall wood within, and most commodious for building of Ships.

On the right hand, and near, lyeth *Nicaria*, heretofore *Icaria*, taking that name, as doth the adjacent Sea, as the Poets sain, from the fall of *Icarus*.

Oraque caruca patrum clamantia nomen
Excipiunt aqua, quæ nomen traxit ab illo.
Ovid. Met. I. 8.

And in this Island he

Devorique suas artes, corpusque sepulchro
Condidit, & cella a nomine dicta sepulti est
Ibid.

called *Pergamum* before. Who were said to lie in regard of their fails, by *Dedalus* then first invented to out-strip the pursuit of *Minoz*, when *Icaris* in another vessel, by bearing too great a sail, suffered ship-wreck hereabout. It is now rarely inhabited, yet abounding with good pasture: Corn it also produceth plentifully. It hath no Haven, but divers Roads, sufficiently commodious. Between these two Islands lie those sharp Rocks, in times past called *Melanthi*, and now the *Fornolis*; well known, and in the night much feared by Mariners.

South of these we sailed by *Palmoz* formerly *Patmos*, a little Island consisting only of three or four rocky Mountains. One of them stands a Town, and on the very top thereof a Monastery of Greek *Coloizos*, having large exhibitions from sundry places of Christendom. Men ignorant in letters, studious for their bellies, and ignominiously lazy, unless some few that give themselves to Navigation, and become indifferent good Pilots. About this Isle there are variety of excellent Harbours, and not so few as forty fail of Ships belonging to the Town, by the trading whereof they bring in that sustenance which the soil affordeth not, being so barren that nothing grows, as I have heard, especially near unto the Town, except on such earth as is brought thither from other places. And therefore inflicted as a punishment unto St. John, hither banished by the Emperor *Trajan*, or as some write, by *Domitian*; for so the Romans accustomed to confine offenders.

Auda aliquid brevibus Gyaris aut carcere dignum, If thou intend'st to thrive, do what deserves
Si vis esse aliquid; probus laudatur & ager. Short Gyaros, or Gyres; prais'd Virtue sterves.
Juv. Sat. I.

Ang. in Job. Trab.
On the North-side of this hill, we saw the house wherein (they say) he writ his Relation; and a little above, the Cave in which it was revealed: both held in great devotion by those Christians. After the death of the Emperor, he removed unto *Ephesus*, and being a hundred and twenty years old, causing a Grave to be made, is said to have entered it alive, in the presence of divers, to whom seeming dead, they covered him with earth, which, if we may believe St. *Augustine*, * bubbleth like water, to stifle his breathing, and that he is not dead, but sleepeth. In this Monastery is referred a dead mans hand, which they affirm to be his, and that the nails thereof being cut, do grow again.

Amongst divers other Islands we passed by *Coos*, now called *Longo*, a delicate Country to behold, lying for the most part level, only towards the East not un-profitably mountainous; from whence fall many Springs, which water the Plains below, and make them extraordinary fruitful, where grow those Wines so celebrated: Cypress-trees, and Turpentine, with divers others, as well delightful as profitable. In this was *Hippocrates* born, who revived Physick then almost lost, and the ancient practice of *Aesculapius*, unto whom this Island was consecrated. In the Suburbs he had his Temple, famous, and rich with offerings. Those that had been sick, upon recovery there registered their cures, and the experiments whereby they were effected: of these *Hippocrates* made an abridgement, and committed them to posterity. In this Temple stood that rare picture of *Venus*, naked, as if newly rising from the Sea, made by *Apelles*, who was also this Country-man; after removed unto *Rome* by *Ostavus Cesar*, and dedicated unto *Julius*, the being reputed the mother of his family. It is said, that at the drawing thereof, he assembled together the most beautiful women in the Island, comprehending in that his own work their divided perfections. For this picture the *Coans* had a hundred Talents remitted of their tribute. The Town and Citadel are now only inhabited by *Turks*; the Villages by *Grecians*; whereof in all are but two.

Next unto this stands *Rhodes*, of all the rest the most famous and beautiful; once covered with the Sea, or at least an uninhabitable Marsh, as they feign, beloved of the Sun, and erected above the Waves by his powerful influence. For no day passeth

When crying, Help, O Father! bid exclaime
The blue Seas flopt, which took from him their name.

Cursing his arts, inter'd the corps, that gave
The land a name, which had given it a grave.

passeith wherein the Sun here shines not clearly: perhaps the occasion of that Fable,

Others will praise bright Rhodes.

Laudabunt aliam Rhodon. *Hor. l. ad. 7.*

obtaining thereby that title as a peculiar Epithite. Some write that it took this name of *Rhoda* a Nymph of the Sea; and there compassed by *Apollo*: others, that there he lay with *Venus*, and of her begat *Rhoda*.

Rhodes was begot by Solon Cyprides
Of whose three sons descended are * three Cities.
Then when the God approach't the Goddess, flowers
Of Gold pour'd down, with Rose, and white Flowers.

* Lindus, Camius, Falipus.
Insula dicta Rhodes de Sole & Cypride nata est
De tribus & natu horum tres sunt simul urbes.
Cumque Deam Deus acceperit grecia pluit auri.
Purpureaque rosa lute, ac lilia flores.

For *Rhodes* in the Greek tongue signifieth a Rose; and by likelihood so called of the abundance of Roses, which this soil produceth. This Island therefore was to the Sun held sacred, to whom they erected that huge *Colossus* of Brabs, worthily reputed amongst the Worlds seven wonders; made by *Chares* of *Lindus*, the Servant of *Lyppius* and whereof, as some affirm, they were called *Colossians*. In height it was three-score and ten cubits, every finger as great as an ordinary Statue, and the thumb too great to be fathom'd. Twelve years it was a making, and about three-score and six years after thrown down by an Earthquake, which terribly shook the whole Island, prophesied of by *Sibyl*. The pieces thereof made wonderful ruptures in the earth; and another wonder it was to see the mafs of stones contained therein, whereby the work men had confirmed it against the violence of weather. With the Brabs thereof nine hundred Camels were laden. No place in times past was held superior unto this for convenience of harbour, magnificent buildings, and other excellencies. Famous it was for government, and men so expert in Navigation, that they became Lords, and for many years held the sovereignty of the Seas. The air is here moist temperate, producing fruits abundantly; rich pastures sprinkled with Flowers, and Trees still flourishing. The felicity of the place affording an argument to that Fable of the golden thowers that fell thereon. Their Wines thus *Virgil* celebrateth,

Received by gods, and last crown'd cups, will I
Transfier Rhodia, nor thy long big Grapes, go buy
Nor ego te Ditis & mensis accepta secundis,
George. l. 2.

where also it is said, that the Vine was first found out and planted. After that the Knights of Saint *John de Acre* had lost the City of *Acre*, the last that they held in the Holy Land; they had this place configned them by *Emanuel the Greek Emperor*, in the year 1308, which they took from the *Turks*, and maintained to his terror. Having then one City only, but that well fortified, seated towards the morning Sun, on the ascending hill, a part on the level shore, embracing, it were, a most safe and admirable Haven; treble walled, adorned with Towers, and fortified with five strong Fortresses; often invaded, and to little purpose: at length it was taken by *Solyman the Magnificent* (*Villerius* being the Great Maister) with six months siege, a world of people, and the losis of most of them, in the year 1522, after it had been by them defended against the Infidels two hundred and fourteen years, and then honourably surrendred, although to the general dishonour of the Christian Princes in their tardy succours.

Bright Rhodet, bright in times past, now black with clouds:
Thy shining fire, lead a dire tempest broads.
O grief! O death! O what thin grief is worse,
And death! than that! if there be such a curse,
Sleep? and the full wolf seizeth the poil?
Or flame to have ta'n a volum'ry foil!

Clara Rhodos, sed clara olim, nunc horrida
nimbia:
Obmubuit nimidum dira procella caput.
Ah dolor, ah mortis, ali qualiter moris ergo do-
Durius aut etiam tertius esse potest? (lore!
Scritus? & ferus armens lupus optima capit?
O jam sit iam aliquis velle petere pudor.

Unto this lamentable subversion (though meant perhaps by a former) may that prophecy of *Sibyl* be unwraptly applied.

Daughter of Phœbus. Rhodes, long shal thou reign:
Abound in wealth, and rule of Seas obtain.

Tuque diu nulli Rhode subdita, filia Solis:
Durabis, multaque olim pollebis opum vig-
Impetrioque matris primis eris—

*Præda tamen studio tandem rapieris amantum
Cervicemque jugo, dives formosaque subdes.
Orac. Sib. 3.*

*Tet forc'd by those that covet thee, at last
Tok'd shalt thou be, rich, fair, for glory past.*

Such as would, according to composition were suffered to depart, who from hence removed unto *Malta*; so that now it is inhabited by *Turks & Jews*; those Christians that be, being *Greeks*, and not suffered after Sun-set to abide in the City, the Suburbs whereof are utterly razed. I have heard that all the Monuments, Statues, and Inscriptions belonging to the Knights of the Order, are by the *Turks* preserved entire, excepting such as the Wars had demolished. Here the *Grand signior* maintaineth five Gallies, about this Island we expected to have met with *Pirats*, but were happily deceived.

Now having lost the sight of *Rhodes*, we saw no land until the third day after; in the evening doubtfully discovering the Coast of *Egypt*; fearing the Lee-shore, all night we bore out to Sea, the Lightning miniltring uncomfortable light, intermixed with Thunder and Tempest. The next day we entred the Haven of *Alexandria* newly defamed with a number of wracks, which scattered here and there, did miserably testifie the unsafe protection of that Harbour. For not past two nights before, the Northern winds beating full upon the mouth of the Haven, with violent Seas drove the tempestuous Ships from their Anchors, who falling foul on the rest, sunk all for company, even two and twenty in number; amongst the rest, that great and warlike Ship called the Red Lion, taken but the year before from the Knights of *Malta*.

* *Or of Nilus, called formerly Egypt.* * *Egyptus* the son of *Betus*, for his greater glory so named this kingdom, called *Misraim* by the *Hebrews*, of *Misraim* the son of *Cibus*, *Mesre* by the *Arabians*, and *Chibith* by the Inhabitants, of *Chibith* the first Lord of this Land, and who first began to build houses. On the East it is confined with the *Arabian Deserts*; those of *Bara*, *Libia*, and *Numidia* lying on the West; on the South divided from *Ethiopia* by the great Cataract, and bounded Northward by the *Egyptian Sea*, being a part of the *Mediterranian*. A Coast dangerous and unhospitable, full of flats, and having no Haven save that of *Alexandria*, which is by a Desert divided from the rest of the habitable Country, so that it is neither by Sea nor Land to be invaded, but with much difficulty. It is said to extend from North to South, five hundred and three-score miles, for a long tract contracted between barren Mountains, in many places scarce four, in few above eight miles broad, until not far above *Cairo*, it beginneth to enlarge, and so continueth to do, even to the Sea: being between *Rosetta* and *Damista*, which stand upon the West and East confines of that which is overflowed by the natural course of the River an hundred and forty miles, and from *Rosetta* to *Alexandria* thirty, all low ground, and lying in a Champion level.

*Terra suis contenta bonis, non indiga mercis,
Aut Jovis; in solo tanta est fiducia Nilo.
Lucan. l. 8.*

*That needs nor merchandize, nor Jove; a soil
Pleas'd with its self, so confident in Nile.*

By means whereof, saith *Iffocrates*, they have both drought and moisture in their own disposition, which is elsewhere bestowed by *Jupiter*. The wonderful fertility of the soil is rather to be admired than expressed: in times past reputed the Granary of the World, insomuch that it was not thought possible for the *Roman Empire* to subsist, if not assisted by the affluence of *Egypt*. The occasion of that laying of *Selimus*, when he had conquered the Country, that, Now he had taken a Farm that would feed his *Jemoglans*. Amongst other commodities which this earth doth yield, and are fetched from * *Sesostris*, hence by Foreigners, Sugar, Flax, Rice, all manner of Grain, Linen-Cloth, Hides, Salt, *Cambyses*, Butargo, and Cassia, being now the principal.

Alexander, *Philadelphus*, *Nero*, Whatsoever here is estimable, proceedeth from the munificency of this River; for progress and property of all other the most excellent: unto former ages, though often attempted, (and that of great * Potentates) of an un-discovered original.

*Cum videant primi, querunt tamen hiquoq; Seres,
Æthiopumque seris alieno gurgite campos:
Et te terrarum nefcis cui debeat orbis.
Arcana natura caput non prodidit ulli:
Nec licuit populis parvum te, Nile, videre,
Amovitque sinus, & gentes maluit ortus
Mirari quam nosse tuos* —————

Lucan. l. 10.

*When first thye Seres see, yet seek, who bears
Through Æthiopian fields streams none of theirs.
Nor knows the wondring world, in wh.it world bred:
So Nature, Nile, conceals thy sacred head;
None seeing thee not great. The Fountains she
Hath set apart, and would that they should be
Rather admir'd than known.*

Yet

Yet *Nero* with his best success sent two Centurions, who assited by the King of *Ethiopia*, and by him comended to the neighbouring Princes, after a long and troublous journey, came at length unto certain great Marshes, of whose extents the Inhabitants themselves were ignorant, nor possible to be discovered by them; so were the Weeds infolded with the water, not to be waded, nor by Boat to be past thorow. There saw they two Rocks, from whence a Current gush'd with excessive violence. But whether this was the Fountain, or only an augmentation; whether then beginning, or before received into the earth, and there re-ascending, was uncertain. But our more presuming Geographers do raise his concealed head from the Lake of *Zembre*, (in which, they say, are Syrens and Tritons) eleven degrees beyond the *Aquator*, seated amongst high and unaccessible Mountains, and so great, as deserving rather the title of a Sea. From whence it passeth, wandring thorow spacious Deserts, and multitudes of Kingdoms, not seldoni seeming to affect his forsaken Fountains, now dispersed into ample Lakes, and again re-collecting his extravagant Waters, which often divide to make fortunate Islands, (amongst which *Meroe* the fairest and most famous) appearing ever more great than violent.

*But when rough crags and head-long Cataracts
Receive his falls, mad that each rock distractis
His former un-impeached source, he leaves
The stars with spume, all tremble with his waves:
The mountain roars, and foaming with high spite,
Immanlyteth his unvanquisht waves in white.*

*Sed cum lapsus abrupta viarum
Excepere tuos, & præcipites cataractas
Ac nusquam vetitis illas obſistere caues
Indignaris aquis; spuma nunc aſtra lacellis;
Cuncti tremunt undis; & multo murmure montis
Spumeus invictis albeſcit fluctibus annis.*

Lucan. I. 10.

For unlike himself, like a raving Torrent, struggling amongst the broken Rocks, and less free passages, at length he spouts down from a wonderful height into the Valley below; and that with such a roaring of waters, that a Colony there planted by the *Persians*, made almost deaf with the noise, were glad to abandon their habitations: otherwise for all uses of life sufficiently commodious. Amongst the rest, the incredible boldness of these people was not the least to be wondred at, daring to commit *Seneca l. 4.
Nat. quæst.* themselves in little Boats, but capable of two only (the one steering, and the other rowing) unto the raging Current and impetuous Eddies, passing the Straights of the Rocks by little Chanels, and at length rush down with the stream to the amazement of the beholders, who giving them lost, behold them after a while, as if shot out of an Engine, far from the place of their fall, and rowing safely in the asswaged waters. Not far below, and a little above, where once stood the City *Elephantis*, *Schrophi* and *Mophi*, two piked Rocks, lift up their eminent heads, which do make the lesser Cataract, and are called, The Vines of *Nilus*: where, as *Herodotus* reports from an *Egyptian* Priest, are Fountains of an unsearchable profundity, into which rich gifts were thrown in their annual Solemnities. Increased, as is supposed, by this accession in deeper streams and stricker limits, kept in on both sides with not far distant Mountains, after a long procession:

*First, Memphis gives thee scope, and free release
From bounders that might limit thy increase.*

*Prima tibi campos permittit, aperaque Memphis
Rura, modumque vœtar crescendi ponere ripas.*

Lucan. I. 10.

Four miles below *Cairo* it divideth into two main and navigable branches: that next the East running into the Mid-land Sea by *Damiata* (heretofore *Pelusium*): the other inclining unto the West, and formerly called *Canopus*, falleth into the self same Sea, a little below *Rosetta*, making of the richest portion of the Land a triangular Island named *Delta*, in that it beareth the form of that Letter: the fresh water keeping together, and changing the colour of the salt, far further into the Sea, than the shore from whence can be discerned. Two other branches there be that run between these, but poor in waters; besides divers Chanels cut by the labour of man, for conveyances in the time of inundation; which also are no small strengthening to the Country. Of these seven mentioned by *Herodotus*, and those nine by *Ptolemy*, these are all that I either saw or could hear of. Nor is it a thing extraordinary for Rivers to lose their Chanels, either choaked by themselves, or by the adveise Seas, with beds of Sand, and turn'd-up Gravel refilling their passages. But amongst the hidden Mysteries of Nature, there is none more

wonderful, than is the overflowing of this River, making of a meer Desert (for such is Egypt unwatered by Nilus) the most fruitful part of the habitable World; little when others are great, and in their decrease, increasing.

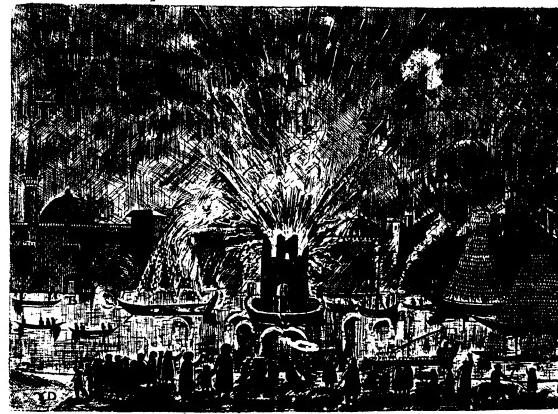


*Not ty'd to Laws of other streams; the Sun
When farkeft off, thy streams then poorest run.
Intemperat heaven to temper, midst of heat,
Under the burning Zone, bid to grow great.
Then Nile affis't the world; left fire should quell
The earth, and make his high-born waters swell
Against the Lions flaming jaws—*

Lucan. I. 10.

The earth then burnt with the violent fervour, never refreshed with Rain, (which here falls rarely, and then only in the Winter) hath help from Nilus, most constantly observing his accustomed seasons, beginning to arise with the rising Sun on the seventeenth of *June*: swelling by degrees, until it mount sometimes four and twenty cubits, but that the uttermost. Heretofore sixteen was the molt that it attained to; prefigured by that Image of *Nilus*, having sixteen Children playing about it; brought from thence, and dedicated by *Vespasian* in his Temple of Peace: now in this form to be seen in *Rome* in the *Vatican*.

This year at *Cairo* it rose three and twenty. About two miles above the City, at the end of old *Cairo*, in the beginning of *August* they cut the banks, then when ascended *They cut it* unto his principal height: before kept in, left that the too timely Deluge should *again in* destroy the fruits of the earth, ere fit to be reaped. At which the *Bassa* is himself in *the half* person (who giveth the first stroke) accompanied with a world of people, rowed in *twaenCai-* Gallies and Barges of Triumph, and for divers days feasting: the *Bassa* in the Castle *and Ro-* of *Michias*, an Island surrounded with *Nile* (so called, in that there the Pillar doth *setta*) stand, by which they observe the increase of the River) others under Pavillions pitched by the shore, with barbarous Solemnities and general Rejoycings. Of their night-thrushes thus following Picture representeth the form



A. *The Castle in the Island where the Bassa at the cutting of the Banks of the Caliz for so is that Trench called that watereb the Earl of Egypt. It keeps his three days and three nights feast with his Women, (yet separated from men) accompanied with the principal Persons of the Land.*

B. *The Pillar, standing in a Vault within the Castle, entred by the Nile, by which they measure his increase,*

whereas Boys with yellow Banners in their hands, inform the Citizens daily, and for their news receive gifts of divers.

C. *Two gr-a. Ferries, wheron buildings are raised an hight, with Masts and Rafter for those three nights, fluck all with burning lamp, which afford a glorious spectacle. They report here, that in the time of Paganism, the Egyptians accustomed to sacrifice a maid and a young man to Isis and Osiris, at the yearly solemnity. But that inhumane custom abolished, that these lights were offered to those Idols in their room: being observed since both by Christians and Mahometans, though not as a Sacrifice.*

*Inde etiam leges aliarum necis aquarum,
Necumet Hybernum, quam longe sole remoto
Officis caret unda luis, dare julius iniquo
Temperiem colo, medius astrabus exit
Sub torrente plaga, ne terras diffiper ignis,
Nilus adeit mundo, coxraqae accensa Leonis
Ora tuncet —*

Lucan. I. 10.

D. The Plain lying betwixt old Cairo and Nile, where (the admirable Fire-works ending with the night) they play at Giochi di cani : shewing other Exercises on Horse-back, and entertaining the time with sundry devices. Mean while the Fire-works for the next nights triumphs a renewing. Every Sanjak and Tark of great account hath a galant Boat, furnished with Chambers and lesser boats, adorned with all variety of Streamers and Pendants; each Boat affuming a several colour. So making Sea-fights by day, in the night they set them forth with lamps of all colours, which giveth a brave addition to the other ; the lights being so ingeniously placed, that they present the forms of Galleyes, Ships, Yerries, Hoses, Castles, and the like.

At their return they are met by those of the City, who besprinkle their heads with Flowers, as the welcome fore-runners of that they long wished. The turned in water followeth them at the heels; Boats now rowed, where but now they trampled; filling the duffy Trenches and long emptied Cisterns: and a while after covering in many places the superficies of the Land, which there then appeareth as a troubled lake. Answerable to the increase of the River, is the plenty or scarcity of the year succeeding; bringing with it both earth and water into a sandy and thirsty soil, of it self unprofitable: so that it as well manures as moistens with the fat and preg-^{nant} slime which it leaveth behind it. Unto which they own not their riches only, but themselves. For the Plague, which here oft miserably rageth, upon the first of the flood doth instantly cease: insomuch as when five hundred dye at Cairo the day before, which is nothing rare, (for the sound keep company with the sick, holding death fatal, and to avoid them irreligion) not one doth dye the day following. Wherefore no marvel though ignorant and superstitious Antiquity under the name of *Osiris* adored this River, which afforded them so many benefits, and such as not apprehended, were thought supernatural. Thus where covered with water, it is no unpleasant sight to behold the Towns appearing like little lands; The people passing and re-passing by Boat, and not seldom swimming: who, the less they fee of their Country, the more is their comfort. About the midst of September it cealeth to augment; and retiring a month after within his proper bounds, giveth way unto Husbandry, (the earth untill'd, by throwing the grain on the Mud and Rice into the water, affording her first increase) until May decreasing, and then in a marvellous penury of water. Of the cause of this Inundation divers have conjectured diversly. The *Egyptians* by three Pitchers deciphered the same in their Hieroglyphicks, proceeding (as they thought) from a threefold caue. First, from the earth, by nature apt to breed of it self, and bring forth water abundantly. Next, from the South Ocean, from whence they imagined that it had his Original: and lastly, from the rain which fell in the upper *Ethiopia* about the time of the overflow. The most ancient opinion was, that it proceeded from the Snow dissolving in those Mountains: of which *Anaxagoras* and *Aeschylus*: thus also exprest by *Euripedes*.

*Aqua pulchram deferebas
Fluminis Nil, quæ ex terra defluit
Nigritum hominum, & tunc tumefacti undas
Quam Æthiopicæ nives liquuntur.*

*The godly streams of Nilus leaving,
Which from the land of Negroe flow :
Their inundations receiving
From thaws of Æthiopian snow.*

But the excessive heat of those Climates, the stones there burning hot, and earth not by day to be trod upon, confute sufficiently that error. But to answer him by one of his own profession;

*Vana fides veterum, Nilo quod crescat in arva
Æthiopum prodebet nives. Non argos in illis
Montibus, aut Boreas, tellus ubi sole perfrui.
Ipse color populi, calidissime vaporibus Austris.
Addit quod omne caput fluvii quodcumque soluta
Precipitat glacies, ingresso vere tumescit
Prima tibe nivis —*

Lucan. I. 10.

*Vain is the old belief, that Æthiopian snow
Availleth Nile's increase; No weak winds blow,
Nor frosts benum those mountains. This aver
The sultry South-winds and black Climates:
Add, that all streams which from dissolv'd snow draw
Their heady torrents, swell with the first thaw
In flow'r-y Spring-tide —*

Nor knoweth it ever in Egypt, a Country more temperate by many degrees:

*Memphis carentem Scythonia nive.
Hor. lib. 3. Od. 26.*

*Scorch Memphis knows
No Scythian snows.*

being here in the depth of Winter as hot as with us in July. *Thales* attributes it unto the Northern Winds, which then blowing up the River, refills the Current, and

and force the reverberated Streams to retire: so that not increased, but prohibited, at length it descendeth with such a multitude of waters. Which opinion is rather alledged than confirmed, by *Lacretius*:

*Or that the North winds do his mouths oppose,
Then yearly when the Etesia firmly blows,
While long encountering blasts respi: his way,
Beat back his dreams, enforcing him to stay.*

For if so, all other Rivers whatsoever, running the same way, would have the same property. Besides, how could it then increase and decrease so leisurely? or how cometh it so troubled and slimy?

*Or rolling sands, which adverse floods provoke
To raise in shelves, his yawning mouths up-choke,
While seas strong in among, erag'd by winds,
So that the stream a le's free passage finds,
His force curb'd with their waves.*

*Aut quia sunt æstati Aquilones osita contra
Annī tempore eo, quo Eretia flabra feruntur,
Et contra fluvium flantes memorantur, & undas
Cogentes sursum, replent, cogantque manet,
Lucr. I. 6.*

*Et quoque uti possit magnus confluxus arenæ
Fluctibus adversis oppilare osita contra,
Cum mare permotum ventis ruit inter arenam,
Quo fit uti pauci liber minus exitus anni,
Et proclivis item flat minus impetus undis.
Ibid.*

But the *Etesia* blows mildly, and the increase well known to begin far above the *Cataratas*. *Herodotus* in dislike of theft, preferreth his own. How that the Sun performing his course in the Winter Tropicick, and exhaling much moisture from *Nilus*, diminisheth him contrary to his nature; when again inclining to the North, the River recovereth his greatness: seeming in the Summer to increase, when it so but seems to do by his decreasing in the Winter. But this is also reproved by *Diodorus Siculus*, who imputes the cause thereof unto abundance of rain falling on the *Ethiopia* Mountains for forty days together, at such time as the Sun approacheth to the sign of *Cancer*: which by the Inhabitants is likewise affirmed to be true; as being received from strangers frequenting *Cairo* from sundry parts of *Ethiopia* and *Lybia*, who come down with the flood, and bring with them Slaves, Monckies, Parrots, and such like Commodities. And not unlikely, those Mountains being of an incredible height, where the air removed so far from the reflecting heat, must be much more cool, the Sun then being in the contrary Tropicick. Moreover, some months before, for divers days thou shall here see the troubled air full of black and ponderous Clouds, and hear a continual rumbling, threatening, as it were, to drown the whole Country, yet seldom so much as dropping, but are carried South-ward by the Northern winds which constantly blow at that seaon. Some have written, that by certain Kings inhabiting above, the *Nilus* should there be stopped; and as a time prefixt, let loose upon a certain Tribune paid them by the *Egyptians*. The error springing perhaps from a truth (as all wondring reports for the most part do) in that the *Sultan* doth pay a certain annual sum to the *Avgul* Emperor for not diverting the course of the River, which they say he may, or impoverish it at the least. Otherwise what Dam can contain such a confluence of waters? how continueth it so long? or where doth it gather that slime that so by Alpinus inrichteth the Country? To prove that it proceedeth from a natural caue; this one, in Med. Ægypt. J. 4. c. 8. who joining to the River, and preverre it carefully, that is neither come to be wet nor long lived waited: weigh it daily, and you shall find it neither more nor less heavy until the here upon seven cent of June, at which day it beginneth to grow more ponderous, and augmented with the augmentation of the River: whereby they have an infallible knowledge of the time of the Deluge, proceeding without doubt from the humidity of the Air, which having a recourse through all pell-mell places, and mixing therewith, increateth the same as it increateth in moisture. In the tenth and eleventh year of *Cleopatra*, it is by Writers of those times for a certainty affirmed, that the *Nilus* increased not, which two years defect, prognosticated the fall of two great Potentates, *Elianor* & *Cleopatra* and *Anthony*. Many Ages before *Callimachus* reports, that it did the like for nine years together. For the same cause, no question, but that seven years dearth proceeded in the time of *Pharaoh*.

*Slow Nile with low-sunk streams shall keep his brays,
Nor hung-down head, nor fruitful lime up-raise;
Dry fields, dry Solitudes, all dried up, nor shall
Fat floods from high ske-kissing mountains fall.*

H 3

From

*Ipse inter ripas demissio flumine Nilus
Curret iners, supraque caput limonum terracent
Non tollit: siccata arbuta arva, omnia siccata
Sollititia, nulli deficent monribus annes.*

*Alpinus de
Med. &c.
esp. l. 1.
cap. 12.*

From this River there ascend no vapours, the humour being rarified by so long a progres; so that although exhaled, it assumed no visible body, but undistinguishably mixed with the purer Air, agreeing with the same in tenuity. Than the waters whereof there is none more sweet, being not unpleasantly cold, and of all others the most wholesome. Confirmed by that answere of *Pseintius Niger* unto his nur-nuring Soulards; *What? crave you wine, and have Nilus to drink of?* Such is it in being so concocited by the Sun, at all times in some part directly over it, and by length of course, running from South to North (besides in ambiges) above one and forty degrees. So much it nourisheth, as that the Inhabitants think that it forth-with converteth into blood, retaining that property ever since thence metamorphosed by *Moses*. For which cause the Priests of *Iis* would not permit their *Aps* to drink of the same; because they would neither have him nor themselves too fat and corpulent, that the soul might the better exercise her faculties, being cloathed in a light and delicate body. Besides, it procureth liberal urine, cureth the dolour of the reins, and is most sovereign against that windie melancholy arising from the shorter ribs, which so faddeth the mind of the diseased. Out of the River, they put the water into large Jars of stone, stirring it about with a few stamp Almonds, wherewith also they besmeare the mouth of the vessel, and for three or four hours do suffer it to clarifie.

It also produceth abundance of fish, in shape and quality much differing from ours; but by reason of the muddy Chancel, not altogether favourly nor wholesome. Moreover, divers strange and monstrous Creatures; as Bulls, of the River, (to them write) not much unlike to those of the Land, but no bigger than a Calf of half a year old, and which will live for a long time out of the water. River-horses, called *Hippotami*, having great heads, wide jaws, being armed with tusks as white as the Ivory, of body as big as a Cow, and proportioned like a Swine, of a brownish bay, smooth-skinned, and so hard, as hardly to be pierc'd by a Weapon: yet otherwife and contrary to each other, described by *Herodotus*, *Diodorus*, and *Pliny*, though the first had seen of them here, and the last at Rome in a Triumph: lustful they be, ravenous, and revengeful. It is reported in the *Spanish* Navigations, how that two of them being found a-shore by a few *Portugals*, and having gotten from them into the water, assailed the Boat with great fury, into which they law them ascend, undaunted with their shot, biting the sides of the Vessel, and departing rather out of delpair of hurting, than otherwise terrified. In another Voyage, others endeavoured to overturn a Boat, that they might have devor'd the men that were in her.

But these (if of these there be now any) are rare to the Crocodile, in shape not unlike a Lizard, and some of them of an incredible greatness. So great from so small a beginning is more than wonderful, some of them being above thirty foot long, hatcheth of Eggs no bigger than those that are laid by a Turkie. His tail is equal to his body in length, wherewith he infoldeth his picy, and draws it into the River. His feet are armed with claws, and his back and sides with scales scarce penetrable; his belly tender, soft, and is easily pierced; his teeth indented within one another, having no tongue, and moving of his upper jaw only; his mouth to wide, when extended, as some of them are able to twallow an entire Heifer. Four months of the year he eateth nothing, and those be during the Winter: on the Land thick-sighted, not so in the Water, to whom both Elements are equally usefull. The Female lays an hundred Eggs, as many days they are in hatching; and as many years they live that do live the longest, continually growing. Where the layeth, there is (as they write) the uttermost limit of the growing. Nature having endued them with that wonderful preſcience, succeding overflow: Nature having endued them with that wonderful preſcience, to avoid the inconveniences, and yet to enjoy the benefit of the River. By the figure therefore of a Crocodile, Providence was by the *Egyptian* Hieroglyphically exprefſed. Between the Dolphins and these there is a deadly Antipathy. *Babillus*, a man highly commended by *Seneca*, obtaining the Government of *Egypt*, reported that he saw at the mouth of *Nilus*, then called *Heracloticum*, a shoal of Dolphins rushing up the River, and encountered by a fort of Crocodiles, fighting as it were for Sovereignty; vanquished at length by those mild and harmless Creatures, who swimming under, did cut their bellies with their spiny fins; and destroyers, who swimming under, did cut their bellies with their spiny fins; and destroyers, who swimming under, made the rest to fly, as overthrown in batel. A Creature fearful of the bold, and bold upon the fearful. Neither did the *Tentrites* master them in the regard of their blood or favour, (as some have conjectured) but being fierce and courageous. A people dwelling far above, in an Island environed by *Nilus*, only

only hardy against those, and the only men that durst affai them before, out of an innate hatred greedily pursuing the encounter. But now few keep so low as *Cairo* by three days journey. They will devour whom they catch in the River; which makes the Country-people to fence in those places where they fetch their water: By day for the most part he liveth on the land, when between sleeping and waking, they write, that a little bird called *Trochilus*, doth feed her self by the picking of his teeth, wherewith delighted, and gaping wider, the *Ibneumon* his mortal enemy spying his advantage, whips into his mouth, and gliding down his throat, like an arrow, gnaweth a way through his belly, and destoys him. This, though now little spoken of, in times past was delivered for a truth, even by the *Egyptians* themselves, who gave Divine honour unto the *Ibneumon* for the benefit he did them in the destroying of that Serpent. And true, perhaps it is, though not observed by the barbarous. The bird is at this day known; described to be about the bigness of a Thrush, of colour white, the points of his feathers sharp, which he sets up on end like brittles, when he lifts, and so pricketh the mouth of the Crocodile, if he but offer to cloſe it. As for the *Ibneumon*, he hath but only changed his name, now called the Rat of *Nilus*. A beast particular to *Egypt*, about the bigness of a Cat, and as cleanly, finouted like a Ferret, but that black, and without long hair, sharp tooth'd, round ear'd, short leg'd, long tail'd (being thick where it joyns to the body, and spiny at the end) his hair sharp, hard, and branched, brittling it up when angry, and then will flye upon a Maffit. They are thought (for they have an appearance of both) to be of both genders. Their young ones are brought to Markets by the Country-people, and greedily bought by the Towns-men for the destroying of Mice and Rats, which they will notably hunt after, strong, nimble, and subtil wthal. They will rott themselves upon their hinder feet, and rising from the earth, jump upon their prey with a violent celerity. They prey also upon Frogs, Lizards, Chamelions, and all sorts of lesser Serpents: being a deadly enemy to the *Aps*, and do destroy the Eggs of the Crocodile wherefover they can find them. They will strangle all the Cats they meet with; for their mouths are so little, that they can bite nothing that is thick. They love nothing better than Poultry, and hate nothing more than the wind. But to return to the Crocodiles, the Country-people do often take them in Pit-falls, and grapping their chaps together with an Iron, bring them alive unto *Cairo*. They take them also with Hooks, baited with Sheep or Goats, and tyed with a rope to the trunk of a tree. The flesh of them they eat, all saving the head and tail, and sell their skins unto Merchants, who convey them into Christendom for the rarity. It is written in the *Arabian* Records, how *Hamieb Aben Thauon* (being Governor of *Egypt* for *Gisar Masanchi Caliph of Babylon*) in the 270 year of their *Hegir*, caused the leaden Image of a Crocodile, found amongst the ruines of an ancient Temple, to be molten; since when the Inhabitants have complained, that those Serpents have been more noyfom unto them than before; affirming that it was made, and there buried by the ancient Magicians to restrain their endaimings.

Throughout this Country there are no Wines, yet want they none, in that they defile them not. Neither are here any Trees to speak of, but such as are planted, and sole in Orchards only, excepting Palms, which delight in Defarts; and being naturally theirs, do grow without limits. Of these they have plenty, pleasing the eye with their goodly forms, and with diversity of benefits enriching their owners. Of body straight, high, round, and slender, (yet unfit for buildings) crested about, and by means thereof with facility ascended. The branches like Sedges, sit on the neather side, and ever green; growing only on the uppermost height, reſemble fair Plumes of Feathers, which they yearly prune, by lopping off the lowest, and at the top of all by baring a little of the bole. Of these there be male and female: both thrull forth Cods (which are full of feeds like knotted strings) at the root of their branches; but the female is only fruitful: and not so, unless growing by the male, (towards whose upright growth the inclines her crown) and have of his feeds commixed with hers, which in the beginning of *March* they no more fail to do, and to sow the earth accustomed feasons. Their Dates do grow like fingers, and are therfore named: not ripe until the fine of *December*: which begin to cod about the beginning of *February*. They open the tops of such as are fruitless, or otherwise perifit; and take from thence the white pit, of old called the brain, which they fell up and down: an excellent Salad, not much unlike in taste, but far better than an Artichoke. Of the branches they make Bed-steads, Lattices,

Lattices, &c. of the Web of the Leaves, Baskets, Mats, Fans, &c. of the outward Husk of the Cod, good Cordage, of the inward, Brushes, &c. such and such like afford them yearly without impair to themselves. This Tree they held to be the perfect image of a man, and by the same represented him. First, for that it doth not fructifie, but by coitire: next, as having a brain, as it were, in the uppermost part, which once corrupted, as man, even so it perifieth: and lastly, in regard that on the top thereof grow certain strings which resemble the hair; the great end of the branches appearing like hands stretch forth, and the Dates as fingers. And because the Palm is never to be suppreſſed, but shooteth up againſt all opposition, the boughs thereof have been propofed as rewards for ſuch as were either victorius in Arms or Exercises,

—Palmace nobilis
Terrarum domino evicit ad Deos,
Hr. I. 1. Od. 1.

—And noble Palms advance
Earibz Potentates to Gods—

which they bare in their hands at their return from Victory. A custom firſt inſtituted by *Tbus* in the Island of *Dels*. Wood then is here but ſcarce, in regard of the quantity; and yet enough, if their uſes for the fame be conſidered. For they eat but little flesh, (freh Cheeſe, fourre Milk made ſolid, Roots, Fruits, and Herbs, especially *Coleworts*, anciellly called the *Egyptian Bean*, though bearing no Bean, but like the leaf of a Colewort, being their principal ſuſtenance, baking their bread in Cakes on the Hearth, and mingling therewith the ſeeds of *Coriander*.) As for cold, they know it not, having ſufficient of the reſue of Palms, Sugar-canæ, and the like, to furniſh them with fuel anſwerable to their neceſſities. But Foreigners that feed as in colder Countries, do buy their wood by weight, which is brought in hither by ſhipping. The Gallions alſo of *Conſtantinople* always go into the Black Sea for Timber, before they take their Voyage for *Cairo*. Omit I muſt not the ſedge Reeds that grow in the Ma-riſhes of *Egypt*, called formerly *Papyri*, of which they make Paper, and wherof ours made of Rags, aſſume that name. They diuided it into thin flakes, whereinto it naturally parteth: then laying them on a Table, and moiftning them with the glutinous water of the River, they preſt them together, and fo dried them in the Sun. By this means *Philadelphus* creid his Library. But *Emmenes* King of *Pergamus* ſtriving to exceed him in that kind, *Philadelphus* commanded that no Paper ſhould be tranſported out of his Kingdom; whereupon *Emmenes* invēſted the making and writing upon Parchment, fo called of *Pergamus*.

The *Egyptians* were laid to have clēſtēred themſelves the prime Nation of the World, in regard of their unknown beginning, the nature of the foil, and excellent faculties attained unto through a long continuall. But certain it is, that moſt of, or all *Egypt* was a ſee when other parts of the World were inhabited, made maniſt by the ſhells and bones of fishes found in the inſtrals of the earth, and Wells which yield but ſalt and bitter waters: amongſt ſo many, one only (and that reported to have ſprung by a Miracle) to be drunk of. So that by the operation of the River, this Country hath this (being properly called, (*The gift of Nilus*) bringing downe earth with its Deluges, and extruding the ſea by little and little. Inſomuch as the Ile of *Pharos* thus deſcribed by *Homer*,

*Inula deinde quandam eſt valde undifo in ponto
Ægyptum ante (Pharum vero ipſam vocant)
Tintum tumora quantum tota die cava ravis
Conficit, cuſt rufidus ventus spirat à pappi.*
Odys. I. 4.

*An Iſle there is by ſurging ſea embrac't
Which men call *Pharus*, before Egyp't plac't,
So far removed, as a ſwifti ſhip may
Before the whiſtling winds fail in a day.*

doth now adjoin to the Haven of *Alexandria*.

Bafiris, as the faireſt ſeat of the earth, made choice of this Country to reign in: ſelecting the people unto ſeveral callings, and cauſed them to intend thofe only, whereby they became moſt excellent in their particular faculties. He poſſeffed them firſt with the adoration of the Gods, emboldening and awing their minds with a being after death happy or unhappy, according to the good or bad committed in the preſent: and inſtituted the honouring of contemptible things; or for ſome benefit they did, or to appeale them for ſuch hurt as they had the power to inflict. Of theſe thus *Juvenal*, who then lived amonſt them,

*What honour braiuſick Egypt to things wife
Aſſordetb, who not knows? a Crocodile
This part adores, that Ibis ſerpent fed.
Monkeſe of gold they there divinely dred,
Where Memnon's half form yields a magick ſound;
And old Thebes flood, for hundred gates renoun'd,
Here fibes of the ſea, there of the River:
Whole Towns a dog; more her that bears the Quiver.
Onions and Leeks to eat, height of impieties.
O ſacred Nation fare, wh. have theſe Deities
Grow in your gardens! all from ſleep abtain:
'Tis fun to kill a Kid: yet humanes ſlain,
Inhumanely they feed on—*

Quis necit Volui Bithynice, quiaſ demens
Ægyptus portenta colat? Crocodile adorat
Pars hac: illa paves latram ferpentibus Ibi.
Efigies facri nitet aurea Ceropœthecis;
Dimidio magice refonant ubi Memnone chordæ.
Atque veut Thebe centur jactet obruta portis.
Illiç carculos, hic plumiſ flumen: illiç
Oppida tota canem venerantur: nemo Dianam
Porrum & cope nefas violare ac frangere morſu.
O fanthus gentes quibus haec nancunt in horis
Numina lanati animalibus abſtine omanis.
Menſa: nefas illiç ſequum jugulare capella,
Carinibus humanis velci licet.

Juven. Sat. 15.

For the *Tenterites* bearing an inverteate hatred to the *Combos* their Neighbours, for adoring the Crocodile, which they hated, fell upon them unawares in their civil janglings at the Celebration of their Feſſival; and putting them to flight, cut the hindmolt in pieces, whom reeking hot, with heart yet panting, they greedily devoured: The Poet himſelf an eye-witneſs of the fact. Such Jars proceeded from their fertility of Gods, diſſenting in each feveral Jurisdiction, and inſtituted by their politick crafty Kings, that bufied with particuler malice, they ſhould not concur in a general Inſurrextion. Above all they honoured *Iſt* and *Ofiris*: which Fable (too tedious for our profefſed brevity) contained fundry Allegories. Amongſt others, by *Ofiris* they prefigured *Nilus*, by *Iſt* the Earth made pregnant by the River, and by *Typhon* the ſea. They ſaid, that *Typhon* was vanquished by *Ofiris*, in that the River had ſo repelled the ſea; and by *Typhon* afterward murdered, becauſe at length he had the ſea doth as it were devourit. Their Priests were next in dignity to the King, and of his Council in all businesſes of importance. From amonſt them he was choen; or if of the Souldiery, he forthwith was infeſted in the High-Priſthood, and inſtructed by them in the Myſteries of their Philoſophy; delivered under Fables and Enigmatical expreſſions. They drank no Wine, until the time of *Pſameiticus* the laſt of the *Pharaohs*; ſteeming it to have ſprung from the blood of the Giants, in that it provoked the mind to lust, impatience, cruelty, and all the diſorderd affections that thofe contemners of the gods were endued with. Of all the Heathen they were the firſt that taught the Immortality of the Soul, and the Transmigration thereof into another body, either of man or beaſt, clean or unclean, as it had behav'd it ſelf in the former. From whom *Pythagoras* received that opinion, and divulged it to the *Grecians*; who, the better to perfwade, affirmeſt himſelf to have been once *Aſbalides* the Son of *Mercury*, and commanded by his Father to ask what he would, immortality excepted, dide after death to know what had paſſed in his life, and to have his memory entierly preferred, which by not drinking of *Lethe* beſtell him accordingly. After the death of *Aſbalides*, he became *Euphorbus*:

*I (remember.) at the Wars of Troy,
Euphorbus was Pantēus ſon, and fell
By Menelaus lance. I knew right well
The field which our left arm us'd to ſustain,
At Argos lately ſeen in Juno's Fane.*

*Ipſe ego (nam memini) Trojani rempore bellī;
Panthoides Euphorbus eram, cui pector quon-
dam.
Hæſit in adverſo gravis hæſis minoris Artrida.
Cognovit clypeum lava gefamina noſtra.
Nuper Abanteis templo Junonis in Argis.
Ovid. Met. 8. 15.*

and then *Hermytina*, then *Delius*, then *Pyrbus* a Fishermaſ, and laſt of all *Pythagoras*. By meaſure whereof he withdrew the *Grecians* from luxuriy, and poſſeft their minds with the terror of ill-doing.

The *Egyptians* firſt invented Arithmeticke, Muſick, and Geometry; and by reaſon of the perpetual ſerenity of the air, found out the courſe of the Sun and the Stars, their Conſtallations, Rifings, Aſpects, and Influences; dividing by the ſame the year into months, and grounding their diuinations upon their hidden properties. Moreover, from the *Egyptians*, *Orpheus*, *Miſenus*, and *Homer*, have fetched their Hymns and Fables of the Gods: *Pythagoras*, *Endoxus*, and *Democritus*, their Philoſophy, *Lycurgus*, *Solon*, and *Plato*, the form of their Governments, by which they all in their feveral kinds have etemized their memoriies. Their Letters were invented by *Mercury*, who wroſt from

the right hand to the left, as do all the *Africans*. But in holy things especially they exprest their conceits by Hieroglyphicks, which consist of significant figures: whereof there are yet many to be seen, though hardly to be interpreted. One I will produce for example, said to be pourtraicted within the Porch of *Minerva's* Temple in the City of *Sai*:



The Infant signifieth those that enter into the World, and the Old man those that go out of it; the Falcon, God; the Fish, hatred, because they hated fish that bred in the Sea, which symbolized *Typhon*; and by the River-horse, murder, impudence, and injustice: for they say that he killeth his Sire, and ravisheth his own Dam, which put together importeth, *O you that enter the World, and go out of it; God bateth injustice.*

The word King: At the first they were governed by *Pharaohs* of their own; of whom *Sesostris* was the most famous and puissant, who entered the Red Sea in Gallies, which he first invented: subdued *Arabia*, and the greater part of *Heliophia* and *Lybia*. Elated with these beginnings, he affected the Empire of the World: over-running not only those Countries of the greater *Asia*, long after overcome by *Alexander*; but to the uttermost Confines of the South and East Continent, extending his Conquests. Then inclining West-ward, he vanquished the *Seythians*, and those Nations that border on the *Exzine* Sea: passing over into *Europe*, he subdued the *Thracians*. When oppressed by famine, by reason of those more barren Countries, and the multitude of his people, he was constrained to give over his enterprise; and returning by the River *Phaeis* overcame the *Getes*, where he left his most tired Soldiers, and supplied his Army with the people of that Country. Whereof *Flaucus*, describing the doors of the Temple of *Colchis*, figured with the Original of the *Colebiani*.

Nec minus hic varia duarum imagine Templi,
Ad geminas fere ora fore; cumulata gentis,
Colchidum hic, orruque iuens: ut prima Sesostris
Inuulter Rex bella Getis, ut clade suorum:
Tertius: hos Thebas, patriumq; redactus ad annem:
Phasidus his imponat agri, Colchisque vocari
Imperet: Arisnoen illi, trepidique requirent
Ottavia Pharis, pingueisque fine inimicorum annum,

Val. Flac. Argum. l. 5.

Delighted with the varius imagery,
Upon the two-leav'd doors are thrown by eye,
And views the Colchian stem: how first on Getes
Sesostris war' d; how frightened with defeat,
Those he transports to Thebes, and famed Nile,
These plants in fields of Phasis, and doth stile
It Colchis: they led to Asinios towers,
Pharus delights, and earth rich without showers.

In the vanquished Countries he erected Pillars, whereon were engraven (besides the acts that he had done) the figures of men, and on divers the privities of a Woman, to tellis

tellis the valour of cowardize or the conquered. At his return into *Egypt* on solemn days, he was drawn by tributary Kings unto the Temples of the gods, which he had adorned with their spoils. He caused many Trenches to be cut thorough the land, and some of them navigable. Whereby unprofitable Marshes were drained, the Country strengthened, Traffick made easie, and such places relieved as laboured with the penury of waters. He attempted to have made a navigable Chanel between the Red Sea and the River, afterwards seconded by *Darius*; but both desisted upon the like suspitions. For that Sea was found to lie higher than *Egypt*: which made them misdoubt, that it would either drown the Country, or else by mixing with the *Nilus*, difflagon his waters. The marks of their proud endeavours are at this day extant: nevertheless, in some sort long after effected by *Philadelphus*. *Cambyes* was the first that made them stoop to a foreign yoke, who overthrew their Temples, and massacred their Priests, after that with his own hands he had wounded their *Apis*, deriding their subverted and bleeding gods, of them and of themselves such infirm protectors. For which they reported, that he became from thenceforth mad, and had such ill success in his succeeding expedition.

* *The Ethiopian, Furious Cambyes to the long liv'd went:* ————— *Veranus in ortus*
who are said ordi- *Fid with the slaughter of his own half-front;* *Cambyses longi populos peruenit ad zvi:*
narily to live unto *Defectuope epulis, & patus cede furorum*
120 years. *Returned into the Egi —————*
— *redit* —————
Lucan. l. 30.

In the time of *Darius* that was called *Nothus*, they expelled the *Perians*, and again were governed by Kings of their own. But *Ochus* reduced them unto their former obedience: continuing so, until *Alexander* the Great with the rest of the world subdued that Country. After whose death, in the division of his Empire, *Egypt* fell to *Ptolemy* the Son of *Lagus*, and continued in his Family for the space of two hundred and four years, ten Kings, and all of that surname, succeeding each other. *P hiladelphus* being the second in descent, but first in glory: then *Euergetes*, *Philopater*, *Epiphanes*, *Phylometer*, *Physcon*, (so called for his deformity) *Lathares* and *Auletes*: who left his Son *Dionysius*, together with *Cleopatra*, the Co-heirs of his Scepter. But her, her Brother banished.

Last of the Lagi, worst: now to leave State
To thy incelious sister, life to Fate.

Ultima Lagae stirpis, perituraque prole
Degener inceliose lepiris celsure tororis.
Lucan. l. 8.

Who trist up in a Mattress, and conveyed by night into a little Boat, unto the Lodging of *Cesar* lately purusing *Pompey*, and then his Murtherers, with her bewitching blandishments prevailed to well, that the conquered the Conquerour. A fatal Monitor unto *Zome*, and like *Sejanus* his Horte unto her wretched Lovers: yet made the an end unto her life so unanswerable.

Wh seeking nobly how to dye
Not like a woman, timorous
Avoids the sword: nor with swift oars
Sought Niles abrissive and nutract'd shores,
That with a clear brow durst behold
Her down-cast state: and uncontrol'd
By horror, off her firm brief
To touch of Aips, and death's arrest.
More brave in her deliberate end,
Great foul, disdaining to defend
To thraldom, and a vassal go
To grace the triumph of her foe.

— *Qua generosius*
Perire querens, non mulieriter
Expavit enim, nec latentes
Clavis circi reparavit oras.
Aula et jacentem vilice regiam
Vultu ferente frontis, & alperas
Trastare serpentes: ut aratum
Corpori combitari ferocior.
Deliberata morte ferocior.
Savis Liburnis scilicet invidens
Privata deduci superbo.
Non humilius mulier triumpho.

Hor. l. 1. O.l. 37.

Her Tragedy acted, *Olaus Cesar* reduced *Egypt* into the form of a Province. Under the Roman bondage they received the Christian liberty, by the Ministry of St. Mark the Evangelist. In the division of that Empire they became subject to the *Concamopolitan* Emperours. But the *Egyptians* soon weary of their oppressing, (not long after the impotency of *Mahomet*) as some say, called in the *Saxons* to assist them in the expulsion of the *Greeks*: But howsoever they were expelled by *Hannibal* General to *Osman* the second *Mahometan* high Priest, in the year 635. Who only imposing a Tribune, afforded unto all the liberty of Religion. So *Egypt* became subject unto the *Caliphs*.

Caliphs of Babylon, until they set up a *Caliph* of their own : yet reputed for Schismat. Three hundred and two years the *Egyptian Caliphs* continued, until the time of *Almerius* the fifth King of *Jerusalem*. By him invaded, the *Caliph* intreated aid of the *Sultan of Syria*, who sent him *Saracens*, that repelled the Christians, and by murdering the afflicted, usurped his Sovereignty. To him succeeded *Saladin*, the utter subverter of the Holy-land. Who dying, forbade all Funeral pomp, gave only a shirt to be carried about on the point of a Spear, with this Proclamation :

*Great Saladine the Conquerour of the East,
Of all the state and glory he posset,
(O frail and transitory good!) no more
Habt born away, but that poor shirt he wore.*

Seventy and six years that Kingdom continued with the *Turks*, until the Reign of *Melc-sila*, who often foiled by the Christians, having lost most of his men, and distressing the *Egyptians*, bought a multitude of *Circassian Slaves* (a people bordering on the *Euxine Sea*, heretofore called *Getes*) of the *Tartars* which then had overrun that Nation. These he armed, and by their valour not only freed his Country, but gave the *French*-men a fearful overthrow, taking King *Louis* Prisoner hard by *Damascus*. But these Slaves a while after murdered *Melc-sila*, and elected a *Sultan* of their own, tyrannizing over the natural Inhabitants, and still maintaining their power by the yearly purchase of *Circassian Children*, brought unto *Alexander* by Rovers and Merchants. These they intrusted in the *Mahometan Law* and exercise of Arms, the Son not succeeding the Father neither in Empire nor Military profusion, no not so much as in the name of a *Mamaluke*. Dreadful in power, and abounding in riches, for two hundred and seventy years they upheld that Government. Overthrown at length by *Selymus*, the first *Turkish* Emperour, and after sundry doubtful and mortal conflicts, utterly extinguished ; together with their lives, they lost their Dominion to the Conquerour. In whose posterity it remaineth at this day, and is now governed by a *Bassa*, who hath his residence in *Cairo*, and commandeth as an absolute Sovereign. Under whom are sixteen *Sanziacks*, and an hundred thousand *Spacies*. The Revenues of this little Country amounting to three millions of *Sarfirs*. The Great *Turk*, having one *viz.* four hundred thousand disbursed yearly in Sugar and Rice, and sent to *Constantinople*, the residue sent over-land with a Guard of six hundred Souldiers for fear of the *Florentine*) another million is spent in pays, and in setting forth the *Caravan* unto *Mocha* : the third bath the *Bassa* for the importance of his own estate, and entertainment of his dependants. But this is little in regard of that which was raised thereof in the Reign of *Andreas*, who received seven millions and a half of Crowns, much more supposed to have yielded to the more provident *Romans*.

The *Bassa* now being, and called *Mahomet*, is a man well stricken in years, of a fowre and inflexible nature. At his first entrance he cut off the heads of four thousand *Spacies*, that had born themselves too insolently, and committed many outrages and extortions. He sent the great men that bore over-much sway, unto *Constantinople*, those that refused to go, he caused to be strangled, using the aid of the *Arabians* (who judg'd him the other) in all his executions. If a robbery be committed, and the Thieves escape, such as are appointed to guard those Quarters, do suffer in their stead ; insomuch as often as they attach poor innocents, when they cannot apprehend the guilty, to deliver themselves from punishment. They bore holes thorow the condemned's arms, stretch wide on Staves, in which are Candles stuck, that burn down into the flesh, and are led in that manner thorow the City, unto the place of execution. Others are stript of their skins, yet live in horrible torment so long as the executioners feed off the navel. Drunkards are punisched with death, and all disorders so severely lookt into, that I think in no other place you shall see so few among such a multitude of people. The malice his rigour procured, had caused himself to confine himself to the Castle for a twelve month before our coming to *Cairo* : but his Government is so well approved of by the *Grand Signior*, that to do him the more honour, he hath given him his Daughter in Marriage, a Child of four years old, which hath been solemnized with all possible Ceremonies. One thing more is in him praiseworthy, that he will hardly suffer a Christian to turn *Mahometan*, either out of the dislike of his own Religion, or knowing well that they do it only for commodity and preferment.

Egypt is now divided into three Provinces ; that which lies South of *Cairo*, is called *Sabid* : that between *Cairo*, *Rosetta*, and *Alexandria*, *Erisifa* ; and that between *Cairo*, *Damietta*, and *Tensie*, *Maremma*. *Sabid* exceedeth the rest in line, all forte of Pulses, Poultry, and Cattel ; *Erisifa* in Fruits and Rice ; and *Maremma* in Cottons, and Sugars. The Inhabitants of *Erisifa* and *Maremma* are more civil than those of *Sabid*, as more conversing with Foreigners ; *Sabid* being only resorted unto by a few *Ethiopians*. The *Pharaohs* and ancient *Egyptian Nobility* did reside in *Sabid*, the *Provinces* in *Erisifa* ; the *Romans* and *Greeks*, along the Sea-coasts. But the *Mahometans* made the midst of the Land the Seat of their Empire, both the better to keep the whole in subjection, and for fear of the Christians invading the maritime places. The *Egyptians* of the middle times, were a people degenerating from the worth of their Ancestors ; prone to invocations, devoted to luxury, cowardly, cruel ; naturally addicted to scoff and to cavil, detracting from whatsoever was gracious and eminent. Those that now inhabit the Country, are for the most part *Moors*. *Turks* there are many, and *Jews*, which reside only in Cities, store of *Arabians*, and not a few *Negroes*. Of Christians the native *Copies* are the most in number : some *Greeks* there be, and a few *Armenians*.

The *Egyptian Moors* (descended of the *Arabsians*, and understanding each other) are men of a mean stature, tawny of complexion, and spare of body, thrill tongued, and nimble footed ; naturally indolituous, affecting more their profit than their ease, yet know they how to live of a little, as in nothing riotous. Rather crafty are they than wife, more observant than faithful, and by much more devout than the *Turks* in the *Mahometan Religion*. In Learning they are utterly ignorant. Amongst them none are Noble : few admitted to the Souldiery, (nor suffered in Towns to wear Weapons) not any to Magistracy. In Cities the best of them exercise Merchandise, rich by means of their traffick with the *Indians*, yet decayed since our *East-Indian Voyages*, informuch as Spices brought out of the *Levant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turks*, excepting some of the younger sort, who wear side Coats of Linen (the ancient Habit of that Country) girt to their wales, and Towels thrown about the necks of the same. (Divers of the *Negroes* wear Vests like Surplices.) The poorer people wear long Garments of hair, streak'd black and white ; in the Winter, side Coats of Cotton. The Beggars by fingring, both get relief, and comfort their poverty ; playing withall upon Drums which are fashioned like Sieves. A number here be afflicted with sore eyes, either by the reflecting heat, the salt dust of the foil, or excessive venery : for the Pow is uncredibly frequent amongst them. The Women, when out of their Houses, are wrapt from the crown of the head to the foot in ample Robes of Linen, spreading their arms underneath to appear more copulent. For they think it a special excellency to be fat ; and most of them are so : so in frequenting the *Banias*, for certain days together, wherein they sit diet and frictions, as daily use conffirmeth for effectual. They cover their faces with black Cypres bespotted with red. Their under Garments are of lighter Stuffs than the *Turkis*, but not differing in fashion. The better sort wear hoops of Gold and Silver about their Arms, and above their Ancles : others of Copper ; with pieces of Coin half covering their foreheads ; and Plates hung about their necks, &c. Both men and Women do brand their arms for the love of each other. Divers of the women I have seen with their Chins dilatated into knots and flowers of blue, made by prickling of the skin with Needles, and rubbing it over with Ink and the juice of an Herb, which will never wear out again. They have quick and easie labour, bearing heretofore often two, and sometimes three at a birthen ; though also born in the eighth Month living, rarely, if elsewhere heard of. In the adjoining Deserts of *Saint Macaria*, a Plant there is, low, leaf-lefs, brown of colour, branched like Coral, and closed at the top : this, in the time of the labour of women, they set in water, in some corner of the room, which strangely displayeth, procuring (as they generally conjecture) easie deliveries. The Country people do follow Husbandry. They are not long in dressing themselves, being only wrapt in a Russet Mantle : nor have the women any better coverture : hiding their faces with beatly Cloots, having holes for their eyes ; which little is too much to see, and abstain from loathing. Over their Shalhes the men wear rounds of stiffened Russet : to defend their brains from the piercing fervour. A people breathes not more savage and nally : crusted with dirt, and stinking of smoke, by reason of the * fuel, and their Houses which have no Chimnies. Some of them dwell under beggarly Tents, and those esteemed of the old Inhabitants.

Called
commonly
and cor-
rectly Co-
ties.

But the *Copties* are the true *Egyptians*, retaining the name of *Captus* that ancient City and Territory, a little below, and on that side of the River where once stood *Thebes*, against the Island of the *Tenterites*. The name signifieth Privation ; so called, for that there *Iris* cut off a lock of her hair, and put on Funeral Garments for the death of *Osius*. Others will have them so called in regard of their Circumcision. These, as I said, are Christians, notwithstanding they are circumcised : whereof they now begin to be ashamed ; saying, That in the Country they are therunto compelled by the *Moors*, and in the Cities, where secure from violence, they use it not : howbeit, doing it rather, in than an ancient Custom of their Nation (mentioned by *Herodotus*) than out of Religion. They were infected with that Heretic of one Nature in Christ, long before *Jacobs* (of whom now named, and of whom we shall speak hereafter) divulged it in *Syria*. At this day they profess him to be perfect God and perfect man ; yet dare not distinguish his Natures, for fear of dividing his person. They baptize not their Children until forty days old. On Saturday presently after midnight, they repair to their Churches, where they remain well-nigh until Sunday at Noon ; during which time, they neither sit nor kneel, but support themselves upon Crutches. The Priest is veiled and veiled in Linen, having two or three Boys apparell'd alike, and sequestred from the rest of the people, to assist him ; for they confer inferior Orders upon Children. They sing over most part of the Psalms of *David* at every meeting, with divers parcels of the Old and New Testaments ; the latter as written by *Nicomedes* : some in the *Coptic* Language, understood but by few, most in the *Moreas*. Often both Priest and People conjoin in laudable noises, to our judgments not articulate. The Priest not seldom elevateth a red Cloth (under which, I suppose, is the Sacrament) which they administer in both kinds, and give it to Infants presently after Baptism. In the Churches they have the Picture of our Saviour, and the blessed Virgin, but not over their Altars ; nor for any thing I could perceive do they reverence them. In certain Chests they preserve the bones and ashes of such as have borne *Mahometans*, and afterwards recanted, for which they have suffered Martyrdom. At their entrance they kiss their hands, and lay them upon one another ; the Women in gilded Galleys separated from the men. Extreme Unction, Prayer for the dead, and Purgatory, they admit not of. The Roman Church they hold for heretical, and reject all general Councils after that of *Ephesus*. Yet a multitude of late have been drawn to receive the Popish Religion (especially in *Cairo*) by the induiry of Fryars : having had the Roman Liturgy sent them from *Rome*, together with the Bible in the *Arabick* Language. Of *Alexandria* hath the Patriarch his name ; but his abode is in *Cairo*. Six days journey above *Cairo*, up the River, they have a great City called *Saint* ; where Christ and his Mother, was said to have made their abode until the death of *Herod* : unto which, growing old and sickly, they repair, as desirous to dye there : where there is a goodly Church, though something ruinous : built by *Hellen* the Mother of *Constantine*, and consecrated to the blessed Virgin. They never eat in the daytime during the Lent, but on Saturdays and Sundays. They wear round Caps, Tawels about their necks, and Gowns with wide Sleeves, of Cloth, and Stuffs, &c. ponderous. These live in more subjection than the *Moors*, by reason of their Religion : and yearly a certain sum for their heads to the *Bafis* ; ignorant they are in the excellencies of their Ancestors, but retaining their vices. Some of them profess some knowledge in Magick, being but jugglers, compared with the former, by whom such miracles were effected.

2000 ac-
ording to
Pliny L. 5.
. c. 6.

An incredible number of Cities are reported by Authors to have been in this Country : of whom the most famous were *Syene*, (now *Ajna*) seated under the Tropick of Cancer (in which was a well of marvellous depth, enlightened throughout by the Sun, in the Summer Solstice;) the Regal *Thebes* destroyed by *Cambyses* ; eighty furlongs long, and built all upon Vaults :

Qua centum portarum sunt : ducenti autem per unamque.
Viri eruditior cum equis & curribus.
Ubi multa in donibus opes reconditae jacent.

With hundred Gates : through each two hundred may
On Chariots mounted pass in fair array ;
H hence bones much bid treasure bold —

Hom. II. 9.

Called by
the Turky

(called after, the City of *Jupiter*, now shewing some few foundations and reliques of old glories.) *Memphis*, *Babylon*, *Alexandria* : whether it is high time that we return. After *Alexander* had subdued *Egypt*, determining to build a City, that might pre-scaria. serve his memory, and to plant it with *Grecians*, he made election of his Promontory ; advised

advised (as is said) therunto by *Homer* in a dream, who seemed to pronounce these Veres,

An Isle there is by surging Seas embrac'd
Which men call Pharus, before Egypt plac'd.

Insula deinde quodam est valde undoso in Ponto
Egyptiam ante (Pharum vero ipsam vocant.)
Odyss. I. 4.

The Platform for want of Chalk, was laid out with Meal ; prognosticating thereby her ensuing felicity : drawn in the figure of a *Macedonian Cloak* ; and afterward walled by *Ptolemy*. The sides stretching out in length, contained in diameter three thousand seven hundred paces ; those in the latitude, a thousand contracted at the ends by narrow Isthmuses ; her bounded with the Lake, and there with the Sea. The Contriver and Overseer of the work was *Dionocaster*. From the Gate of the Sun, unto that of the Moon, on each side of the way stood ranks of Pillars ; in the midst a spacious Court, let into by a number of Streets ; infomuch as the people that passed throughout, in some sort did seem to have undertaken a Journey. On the left hand of this stood that part of the City which was named of *Alexander*, being as it were a City of it self, whose beauty did herein differ : for look how far those Columns directly extended in the former, to did they here, but obliquely placed. So that the light dispersed through multitudes of ways, and ravished with the magnificency thereof, could hardly be satisfied. A wonderful adorning therunto were the Fans and regal Palaces possessing well nigh a fourth part of the City ; for every one did strive to add some Ornament as well to the Houses of their Kings, as to the Temples of their Gods ; which stood on the East side of the City, adjoining and participating one with another. Amongst the which was that famous *Museum*, founded by *Philadelphus*, and endowed with ample Revenues : planted with such as were eminent in liberal Sciences, drawn thither by rewards, and cherifed with favours. He caused the Philosophy of the *Egyptians* (before all one peculiar to the Priests) to be divulged in Greek for the benefit of Students. He procured seventy of the principal learned amongst the Jews to translate the Bible, called at this day the *Septuaginta* : And erected that renowned Library furnished with seven hundred thousand Volumes, burnt long after by mishap, that time when *Cesar* was driven into a narrow exight by the unlookt for assault of *Abilles*. Renewed and augmented by the *Roman Emperours*, it flourished until the *Mahometans* subdued *Egypt*, and subverted all excellencies with their barbarism. Within a *Seraglio* called *Sonitis*, belonging to the Palaces, the *Ptolemies* had their Sculptures, together with *Alexander* the Great,

Of Macedon, in sacred Vaults posst,
And under high Piles Royal Albes rest.

Cum tibi sacro Macedon servatur in antro,
Et regum cinces exstructo monte quietunc.
Lucan. I. 8.

For *Ptolemy* the Son of *Sadus* took his Corps from *Perdiccas* : who bringing it from *Babylon*, and making for *Egypt*, with intention to have seized on that Kingdom, upon his approach was glad to beseile himself into a desert Island, where he fell (thrust through with Javelins) by the hands of his Soldiers : who brought the body unto *Alexandria*, and buried it in the place aforesaid ; then incloed in a Sculpure of Gold. But *Cybiosates* the *Cyprian*, clouping the eldest Daughter of *Antestes*, and in her right posse of the Kingdom, (she being elected Queen) depoiled the body of that precious Coveture : when forthwith strangled by *Cleopatra*, he lived not to enjoy the fruits of his covetousness. After that it was covered with Glafs ; and so remained until the time of the *Sarcens*. There is yet here to be seen a little Chappel ; within a Tomb, much honoured and visited by the *Mahometans*, where they below their Alms ; supposing his body to lie in that place : Himself reputed a great Prophet, they being so informed by their *Alcoran*.

Against the City stands the Isle of *Pharus*, which was joined to the Continent by a Bridge (that also served to support an Aquaduct) through which Boats passed from one Haven into another, both made by the benefit of the Island. In a Promontory therof, on a Rock environed by the Sea, *Philadelphia* caused a Tower to be built of a wonderful height, ascending by degrees, and having many Lanthorns at the top, wherein Lights burned nightly for a direction to such as sailed by Sea. For the Coasts upon both sides being rocky, low, and harbourles, could not otherwise be approached without eminent danger. Yet divers times the multitude of Lights appearing afar off as one, and mistaken for a Star, procured contrary effects,

to the promised safety. This had the repute of the Worlds seventh Wonder, named after the name of the Island. At this day a general name for such as serve to that purpose. *Sostratus of Gnydos*, the ambitious Architect, ingraved thereupon this Inscription: *SOSTRATUS OF GNYDOS THE SON OF DEXIPHANES, TO THE GODS PROTECTORS FOR THE SAFEGUARD OF SAILERS*; which he covered with Plaister, inscribing the same with the Name and Title of the King: that that soon waiting, his own written in Marble might be celebrated to eternity. This Promontory stretching near unto that of the opposed Continent, doth make a narrow entrance into a dangerous Haven, called the Port of the Tower; before and within there being many Rocks, some covered, and others eminent, which continually trouble the repulsed waters. That on the other side, called the chained up Port, more secure than convenient, is now only reserved for the *Turks* if Gallies.

On the South-side of the City, and not far removed, is the Lake *Mareotis*, in time past resembling a Sea both in greatness and profundity. Made by the labour of man as *Herodotus* conjectures by the two Pyramids in the middle: being as far under the water as above: that above surmounting it fifty paces. On each there stood a Colossus of stone, adding as it were more to the hight of the vitible building. These were the Sepulchres of King *Merit* and his Wife, who is said to have digged that Lake, which naturally produces no water, having a dry and sandy bottom; but replenished yearly by the inundations of *Nilus*, let in by sundry Channels, at whose mouths were flood-gates, to moderate the excess of ebb and over-flows: increasing for fix Months together, and for as long diminishing. A work of excessive charge, and incredible performance. To this not much interior, adjineth a Labyrinth; in the midst whereof were thirty seven Palaces, belonging to the thirty seven Juridictions of *Egypt*, (whereof ten were in *Thebais*, ten in *Delta*, and seventeen in the middle *Region*) unto which reported the several Presidents to celebrate the Festivals of their gods (who had therein their particular Temples) more or fifteen Chappels, containing in each a *Nemesis* and also to advise of matters of importance concerning the general welfare. The passages thereto were thorow Caves of a marvellous length; full of winding paths, as dark as Hell, and Rooms within one another; having many doors to confound the memory, and distract the intention; leading into inexplicable error: now mounting aloft, and again re-descending, not seldom turning about walls infolded within one another, in the form of intricate mazes, not possible to thread, or ever to get out without a Conductor. The Building more under th: earth than above, being all of massive stone, and laid with that art, that neither Cement nor Wood was employed throughout the universal fabric. The end at length attained to, a pair of stairs of ninety steps conducted into a stately Portico supported with Pillars of *Theban* stone: the entrance into a spacious Hall (a place for their general Conventions) all of polished Marble, adorned with the Statues of gods and men; with others of monstrous resemblances. The Chambers were so disposed, that upon their opening, the doors did give reports no less terrible than Thunder. The first entrance was of white Marble, within throughout adorned with Marble Columns, and diversity of Figures. By this defigured they the perplexed life of man, combed and intangled with manifold mischiefs, one succeeding another: through which impossible to pass without the conduct of wisdom, and exercise of untiring fortitude. *Dedalus* was said to have imitated this, in that which he built in *Crete*: yet expressing hereof scarce the hundredth part. Whoso mounted the top, should see as it were a large plain of stone: and withall those seven and thirty Palaces, environed with solid Pillars, and Walls confining of stone of a mighty proportion. At the end of this Labyrinth there stood a square Pyramis of a marvellous breadth, and unmeasurable altitude: the Sepulchre of King *Ismandes*, that built it. About this Lake grew excellent Wines, and long lasting.

—Gemmique capaces
Excepere merum sed non Mareotidos uer.
Nobile, sed paucis seniū cū consutit annis.
Lucan. I. 8.

—And ample goblets firell,
Not with the generous juice of Grapes that grow
By Mareotis, nor that Isfitch ſi.

This Lake affordeth another Haven unto the City, than that of the Sea more profitably by reason of the Commodities of *Indi*, the *Arabian* Gulph, and up-land parts of *Egypt*, brought down by the conveniency of that passage by Channels now utterly

utterly ruined. And the same by a narrow cut was joined unto another Lake, far less and nearer the Sea: which at this day too plentifully furnisheth all *Zarke* with Salt-Petre. Between the leſs Lake and the City, there paſſeth an artificial Chanell, which ferveth them with water (for they have no wells) in the time of the deluge: conveyed by Conduitt into ample Cisterns (now most of them Fenny for want of use: and occasion of much sickness in the Summer) and so preferred until the succeeding overflow. For *Alexandria* was all built upon Vaults, supported with carved Pillars one above another, and lined with stone: inſomuch as no small proportion thereof lay concealed in earth, confider we either the cost or quantity.

Such was this Queen of Cities and *Metropolis* of *Africa*: but

*Ab hoc much different is
That Niobe from this*

*Heu quantum Niobe, Niobe distabat ab illa:
Ovid. Met. I. 6.*

who now hath nothing left her but ruines, and those ill witnesſes of her perifled beauties: declaring rather that Towns as well as men, have their ages and deſtinies. Only those Walls remain which were founded (as ſome ſay) by *Ptolemy*, one within another, embattled and garniſhed with threecore and eight Turrets; rather ſtately than ſtrong, it compared with the modern. Yet theſe, by the former deſcriptions, and ruines without, appear to have immured but a part of the City. After that diſtroyed by the *Saracens*, it lay for a long time waste; until a *Mahometan* Priect, pronouncing (as he ſaid, out of *Mahomet's Prophecies*) indulgences to ſuch as ſhould re-edifie, inhabit, or contribute money therunto within certain days, did in a ſhort ſeaſon re-peopled it. But a latter deſtruction it received by the *Cypriots*, *French*, and *Venetians*, about the time that *Louis* the Fourth was enlarged by the *Sultan*, who ſurprized the City with a marvellous slaughter. But hearing of the approach of the *Sultan*, (who had raide a great Army for their relief) deſpairing to maintain it, they ſet it on fire, and departed. The *Sultan* repairing the Walls as well as he could, buiilt this Castle that now ſtands on the *Pharus*, for the deſence of the Haven; and brought it to that ſtate wherein it remaineth. Sundry Mountains are raifed of the ruines, by Christians not to be mounted; left they ſhould take too exact a ſurvey of the City: in which are often found (eſpecially after a shower) rich Stones, and medals engraven with the Figures of their Gods, and men, with ſuch perfection of art, as theſe now cut, ſeem lame to thole, and unlively counterfeits. On the top of one of them ſtands a Watch-Tower, where continual ſentinel is kept, to give notice of approaching fails. Of Antiquities there are few remainders: only an Hieroglyphical Obelisk of *Theban* Marble, as hard well-nigh as *Porphyrie*, but of a deeper red, and ſpeckled alike, called *Pbraobs Needles*, ſtanding where once ſtood the Palace of *Alexander*: and another lying by, and like it, half buried in Rubbiſh. Without the Walls, on the South-west ſide of the City, on a little Hill ſtands a Column of the ſame, all of Stone: eighty six Palms high, and thirty ſix in compafs, the Palm conſiſting of nine Inches and a quarter, according to the meaſure *Genos*, as meaſured for *Zigal Baffa* by a *Genoſe*: ſet upon a ſquare Cube (and which is to be wondered at) not half ſo large as the foot of the Pillar: called by the *Arabians Hemadſlucor*, which is, the Column of the *Arabians*. They tell a Fable, how that one of the *Ptolemies* erected the ſame in the farreſt extent of the Haven, to defend the City from Naval incursions, having placed a Magiſcal Glafs of Steel on the top; of virtue (if uncovered) to fet on fire ſuch Ships as failed by. But ſubverted by Enemies, the Glafs loſt that power, who in this place re-erected the Column. But by the Western Christians it is called, *The Pillar of Pompey*: and it is ſaid to have been reared by *Cesar*, as a memorial of his *Pompeian* Victory. The Patriarch of *Alexandria* hath here a house adjoining to a Church; which ſtands (as they ſay) in the place where Saint *Mark* was buried, their firſt Bishop and Martyr: who in the days of *Trjan*, haled with a Rope tyed about his neck, unto the place called *Agglez*, was there burned for the testimony of Christ, by the Idolatrous Pagans. Afterward his bones were remov'd to *Venice* by the *Venetians*, he being the Saint and Patron of that City. There be at this day two Patriarchs, one of the *Greeks*, another of the *Circumſcribers*, the univerſal Patriarch of the *Coffees* and *Abyſſines*. The name of the Greek Patriarch now being, is *Cyril*; a man of approved virtue and learning, a friend to the Reform'd Religion; and oppoſing the contrary: ſaying, That the diſferences between us and the *Greeks*, be ſhells; but that thole are kernels between them and the other. Of him ſomething more shall be ſpoken hereafter. The buildings now be-

ing, are mean and few, erected on the ruines of the former : that part that lieth along the shore inhabited only, the rest defoliate : the walls almost quadrangular; on each side a Gate; one opening towards *Nilus*, another regards *Mariote*, the third the *Dafat of Barches*, and the fourth the Haven. Inhabited by *Moors*, *Turks*, *Jews*, *Coffies*, and *Grecians*, more in regard of Merchandise (for *Alexandria* is a free Port, both for friend and enemy) than for the conveniency of the place : situated in a Dafart, where they have neither tillage nor pasturage, except what borders on the Lake; that little, and unhusbanded ; yet kept they good store of Goats, that have ears hanging down to the ground, which feed amongst the ruines. On the Isle of *Pharos*, now a part of the Continent, there stands a Castle, defending the entrance of the Havens which hath no water but what is brought upon Camels from the Cisterns of the City : this, at our coming in, is as the use, we saluted with our Ordnance. As many of us as came ashore were brought to the Custom-house, to have our selves and our Valesias searched : where ten in the hundred was to be paid for whatsoever we have, and that in kind, only money pays but one and a half; whereof they take an exact account, that thereby they may aim at the value of returned Commodities; then paying eleven in the hundred more, even for such goods as are in property unaltered ; at so high a rate is this free Traffick purchased : the *Mahometan* here paying as much as the Christian. The Customs are farmed by the *Jews*, paying for the same unto the *Baffa* twenty thousand Madaines a day, thirty of them amounting to a Royal of eight. We lodged in the house of the *French* Consul, unto whose protection all Strangers commit themselves. The Cane lockt up by the *Turk* at noons and nights, for fear that the *Franks* should suffer or offer any outrage. The Vice-Consul keeps a Table for Merchants : the Consul himself a *Magnifico*, less liberal of his Preference, than industrious to pleasure : yet rather lately than proud, expecting respect, and meriting good will : that was a Priest, and would be a Cardinal ; with the hopes whereof, they say, that he featheth his ambition. By him we were provided of a *Janizary* for our guard unto *Cairo* ; his hire five pieces of Gold, beside his own diet and his mans, with provision of Powder. For our Affes (not inferiour in this Country unto Horses for travel) half a sharif a piece, for our Camels a whole one. At the Gate they took a Madein a head, for our selves and our Affes, so indifferently do they prize us ; through which we could not pass without a *Tessaria* from the *Cadee*, the principal Officer of this City.

On the second of *February* in the Afternoon we undertook our journey ; passing throw a dafart producing here and there a few unhusbanded Palms, Capers, and a weed called *Kall* by the *Arabs*. This they use for fuel, and then collect the ashes, which crust together like a Stone, they sell in great quantity to the *Venetians*, who equally mixing the same with the Stones that are brought them from *Pavia*, by the River of *Ticinum*, make thereof their crystalline Glasses. On the left hand we left divers ruinous Buildings, once said to have been the Royal Manlion of *Cleopatra*. Beyond which stands *Bacharis*, once little, but ancient City's, now only lewthing her Foundations : where grow many Palms which sustain the wretched people that live therabouts in beggarly Cottages. There on a Rock a Tower affordeth light by night to the Sailer, the place being full of danger. Anon we passed by a Guard of Soldiers, there placed for the securing of that passage, paying a Madein for every head. Seven or eight miles beyond we ferried over a Creek of the Sea. On the other side stands a handsome Cane, not long since built by a *Moor* of *Cairo*, for the relief of Travellers, containing a quadrangle within, and arched underneath. Under one of these Arches were the Stones our Beds, our Fardels the Bolitors. In such like places they unload their Merchandise, refreshing themselves and their Camels with provision brought with them, secured from Thieves and violence. Giving a trifle for Oil, about midnight we departed, having here met with good store of company ; such as were allowed travelling with their Matches light, and prepared to receive all on-setts. The *Moors* to keep themselves awake, would tell one tale an hundred times over. By the way again we should have paid *Capbar*, but the benefit of the night excused us. Travelling along the Sea-shore, and at length inclining a little on the right hand, before day we entred *Rosetta*, repairing to a Cane belonging to the *Franks*. Our best entertainment an under-room, mudy, without light, and the unwholsome floor to lie upon.

This City stands upon the principal branch of the *Nile*, (called heretofore *Canopus*) which about some three miles beneath dischargeth it self into the Sea. Having here (as at *Damista*) his entrance crossed with a bar of Sand, changing according to

to the changes of the Winds, and beating of the Surges ; informeth that the Jerbies that pass over, are made without Keels, having flat and round bottoms : a Pilot of the Town there sounding all the day long, by whole directions they enter, and that to cōle unto him, that one leaps out of that Boat into the other to receive Pilotage, and returneth swimming. The Jerbies that can pass over this Bar, may, if well directed, proceed unto *Cairo*. *Rosetta* (called *Rafid* by the *Egyptians*) perhaps derived of *Ros* : which signifieth *Rice*, and so named for the abundance that it uttereth ; (they here shealing Monthly three hundred quarters) was built by the Slave of an *Egyptian Captain*. The Houses are all of Brick, not old, yet seeming ancient : flat-roof, as generally all be in the hotter Countries, (for the *Moors* use much to lie on the tops of their Houses) jetting over aloft like the Poops of Ships, to shadow the Streets that are but narrow, from the Suns reflections. Not small, yet of small defence ; being destitute of Walls, and other Fortifications. I think no place under Heaven is better furnished with Grain, Flesh, Fish, Sugar, Fruits, Roots, &c. Raw Hides are here a principal commodity, from hence transported into *Italy*.

In this place, or not much below it, stood that infamous City of *Canopus* : so called of *Canobus Menelau* his Pilot, there buried by his Maister, who on these Coasts had suffered ship-wreck. For of all the Princes of Greece that survived the *Trojan Wars*, not one but mis-carried : either by incenfed Seas, or domesical Treasons. As they feign through the rage of *Minerva* their late Protectors, for the Rape of *Cassandra*, committed in her Temple ; and angry gods, the boordis favourers of subverted Illium ;

This know
Eubœan Rocky, Minerva's adverse Star
And vengeful Capbarens. From Troy's War
Toff'd unto sandy shores, to that fair land
Stray'd Menelau, where Proteus Columnus stand.

—Sic triste Minerua
Sidus & Eboica caues, ultorque Caphareus
Militia ex illa diversum ab illo abaci.
Atrides Protei Menelau ad uite columnas,
Exultat, &c.
Virg. Aen. l. 1.

For Proteus then was King of *Egypt* : by whom friendly entertained, after eight years wandring, he returned into his Country. Of this place thus speaketh that Prince of Poets ;

Happy Inhabiters of Greek Canopus
Where Nile all over breeds with his high flow,
Who e're their fields in painted frigots row.

Nam quis Pellizi gens fortunata Canopi
Accolit effuso, flagrantem flumine Nilum
Et circum pibus velutina sua rura phæcias.
Virg. Georg. l. 4.

Throughout the world notorious for luxury, and practised variety of effeminacy, and baselines. Whereof the Satyre then dwelling in the Province of *Tebais*.

The barbarous crew of dasam'd Canopus
Mate not the luxury here seen by us.

—Luxuria quantum ipse notavi
Barbara famulo non cedit turba Canopo.
Juv. Sat. 25.

For within *Canopus* stood the Temple of *Serapis* : to whose often Festivals resorted a world of people from *Alexandria* down the artificial Chancels. Which day and night were well-nigh covered with painted Boats, fraught with men and women : chanting amours, and dedicating their behaviours to the excess of liberty. Of which *Pampinius* excusing himself that he

Nor trading did in loud delights delight
Of Pharian Barges, nor Boys exquisite
In infamies of Nile, whose tongues content
Unto their gestures, bush like impudent.

Non ego mercatus Pharia de puppe loquaces
Delicias, doctumque fui convita Nili
Infante, lingueque final falibusque protervum
Infelix.
Statius. l. 5.

The City it self containing divers Lakes in which were Bowers and places of solace, agreeable to their vanities. Amongst whom (but *Senece*) who to avoided vice avoided not infamy : the very place administering a suspition.

The next day but one that followed, we imbarqued for *Cairo*, in a Jerbie unto which seven water-men belonged ; which we hired for twelve Dollars. This arm of the *Nile* is as broad at *Rosetta*, as *Thames* at *Tilbury*, straitening by little and little, and then in many places to shallow, that oft we had much ado to free our selves from the flats that had ingaged us : the water being ever thick, as if lately troubled

troubled ; and passing along with a mute and unspeedy current. Ten miles above *Rosetta* is that cut of the River which runs to *Alexandria*. By the way we often bought as much Fish for six pence, as would have satisfied twenty. On each side of the River stand many Towns, but of no great esteem, for the most part opposite : but partly of Brick and partly of Mud ; many of the poorer houses appearing like Bee-Hives : seated on little Hills thrown up by the labour of man : to preserve them and their Catel in the time of the Overflow. Upon the Banks all along are infinite numbers of deep and spacious Vaults, into which they do let the River ; drawing up the Water into higher Cisterns, with Wheels set round with Pitchers, and turned about by *Buffaloes*. From whence it runs along in little trenches made upon the ridges of Banks, and so is conveyed into their several grounds, the Country lying all in a level. The winds blew seldom favourable : inasmuch as the poor *Moor* for most part of the way were enforced to hale up the Boat ; often wading above their middles to deliver it from the shallows. At every enforcing of themselves (as in all their labours) crying *Eloogh* : perwaded that God is near them when they name him, the Devil far off, and all impediments lessened. Of these it is strange to see such a number of broken persons ; so being by reason of their strong labour and weak food. The placant Walks which we had on the shore, made our lingring passage les tedious. The fruitful foil possesting us with wonder ; and early maturity of things, there then as forward as with us in *June* ; who begin to reap in the ending of *March*. The Sugar Canes served our hands for slaves, and feasted our taster with their Liquor. By the way we met with Troops of Horsemen : appointed to clear those passages from Thieves, whereof there are many, who also rob by Water in little Frigots. Which made our careful *Janizary* (for so are most in their undertakings) afflited by two other (to whom we gave their passage, who otherwise would have taken it) nightly to keep watch by turns : discharging their Harquebushes in the evening, and hanging out kindled Matches to terrifie the Thieves, and testifie their vigilancy. Five days now almost spent since we first embarked, an hour before Sun-set we failed by the Southern angle of *Delta*, where the River divideth into another Branch, not much inferior unto this, the East bounds of that Island (which whether of *Afia* or *Africa*, is yet to be decided) entring the Sea, (as hath been said) before below *Damiata*. Proceeding up the River, about twilight we arrived at *Bulae*, the Port Town to *Cairo*, and not two miles distant : where every Frank at his landing is to pay a Dollar. Leaving our Carriages in the Boat, within night we hired fix Asies, with their Drivers, for the value of six pence to conduct us unto *Cairo* ; where by an English Merchant we were kindly entertained, who fed and housed us gratis.

Husha Hibhu Nasifh the *Arabian*, invading a part of *Africa*, and making himself Lord of the same, built a City in the Deserts, as fearing the treachery of the *Africans*, some hundred and twenty miles from the ruins of *Carthage*, which he called *Cairo* : the name signifieth in the *Arabick* tongue, a place of Convention : or rather *Elchabira*, which signifieth a Compeller. From that time the *Arabians* began to mix with the *Moor*, from whence this affinity in their speech doth proceed ; yet accustomed they in their Songs to mention their Genealogies, and to join with their own names the name of their Nation. This Kingdom for certain years continued in his Family, and grew so great in the days of *Elcan Caliph*, who entred on that Principality and Priesthood in the year of our Lord 996. that he sent out *Gebir*, by birth a *Dalmatian* (whom of a Slave he had made of his Council) with a mighty Army ; who subdued all *Nomidia* and *Barbary* ; and in a second expedition conquered both *Egypt* and *Syria*. But mistrusting the Forces of *Elair Caliph of Babylon*, (to whom the *Vice-Caliph of Egypt* was fled) he built for a refuge this great, and then strong City, which he named *Elchabiro* in memorial of the other. *Sealiger* the elder writes, that *Gebir* built it to fortifie himself against his Master, having rebellion : but *Leo the African*, that he sent the *Caliph* into *Barbary*, and invited him in his Conquests. This City is seated on the East-side of the River, at the foot of the Rocky Mountain *Mucac* : winding therewith, and representing the form of a Crescent : stretching South and North with the adjoining Suburbs, five *Italian* miles, in breadth scarce one and a half where it is at the broadest. The Walls (if it be walled) rather seem to belong unto private houses than otherwise : yet is the City of a marvellous strength : as appeared by that three days Battel carried through it by *Selymus*, and maintained by a poor

poor remainder of the *Mamelucks*. For the Streets are narrow, and the Houses high-built, all of Stone, well-nigh to the top : at the end almost of each a Gate ; which shew (asightly they are) make every Street as defensible as a Castle. The Houses more beautiful without, than commodious within : being ill contrived with comberform passages. Yet are the roofs high pitcht : and the uppermost lightly open in the midle, to let in the comfortable air : flat and platered above ; the walls surmounting their Roofs, commonly of single Bricks, (as are many of the Walls of the uppermost Stories) which ruined on the top, to such as stand aloft afford a confuted spectacle : and may be compared to a Grove of flourishing Trees, that have only feet and perfumed Crowns. Their Locks and Keys be of Wood, even unto Doors that are plated with Iron. But the private Buildings are not worth the mentioning, if compared to the publick : Of which the Mosques exceed in magnificency : the Stones of many being curiously carved without, supported with Pillars of Marble, adorned with what Art can devise, and their Religion tolerate. Yet differ they in form from those of *Constantinople* ; some being square with open Roofs in the middle of a huge proportion, the covered circle tarrast above : others stretching out in length ; and many fitted unto the place where they stand. One built (and that the greatest) by *Gebir* called *Gemith* *flare* : He being named *Hishare* by the *Caliph*, which signifieth Noble. Of these in this City there is reported to be such a number as passes belief ; so that I list not name it. Adjoining unto them are Lodgings for *Santors* (which are Fools and mad men) of whom we have spoken already. When one of them dye, they carry his body about in Procesion, with great rejoicings : whose foul they suppose to be wrapt into Paradise. Here be also divers goodly Hospitals, both for Building, Revenue, and Attendance : amongst which, that built by *Pijor* the first *Sultan* of the *Mamelucks*, is most remarkable ; endowed by him with the yearly Revenue of two hundred thousand *Shariffs*. Next to these in beauty are the great mens *Seraglio*'s : by which if a Christian ride, they will pull him from his *Ais* (for they prohibite us Horses, as not worthy to bestride them) with indignation and contumely. The Streets are unpaved, and exceeding dirty after a shower (for here it raineth sometimes in the Winter, contrary to the received opinion, and then most subject to Plagues) over which many beams are laid athwart on the tops of Houses, and covered with Mats, to shelter them from the Sun. The like coverture there is between two high Mosques in the principal Street of the City : under which, when the *Basse* passeth, or others of Quality, they shoot up Arrows, which flick above in abundance. The occasion of that *Custum* I know not. During our abode in the City, fell out the Feast of their little *Byram*, when in their private Houses they slaughter a number of Sheep, which cut in goblets, they distribute unto their Slaves and to the poorer sort of people, besmeiring the doors with their blood : perhaps in imitation of the Passover. The *Nyle* (a mile dilatant) in the time of the inundation, by fudry Chancels flows into the City. When these Chancels grow empty, or the water corrupted, they have it brought them therefore from the River, by Camels. For although they have many Wells, yet is the water bad, and good for no other use than to cool the Streets, or to cleanse their Houses. In the heart of the Town stands a spacious Cane, which they call the *Besfan*, in which (as in those of *Constantinople*) are sold all kind of Wares of the finer sort : selling old things by the call of, *Who gives more?* imitating therin the *Venetians*, or imitated by them. Three principal Gates thereby to this City : *Beb Nasfree*, or the Gate of Victory, opening towards the Red Sea ; *Beb Zuelia*, leading to *Nilus* and the old Town (between these the chief Street of the City doth extend) and *Beb Faudz*, or the Port of Triumph, on the North of the City, and opening to the Lake called *Esbikje*. These fides thereof are inclosed with goodly Buildings, having Galleries of pleasure which jet over sustained upon Pillars. On the other side (now a heap of ruines) stood the stately Palace of *Dultibz*, Wife to the *Sultan Caithew* : in which were doors and jauns of Ivory ; the Walls and Pavements chequered with discoloured Marble : Columns of Porphyry, Alabaster, and Serpentine : the Ceilings flourished with Gold and Azure, and in-laid with Indian Ebony, a Wood affirmed to be only proper to that Country.

*India only doth enjoy
The growing sable Ebony.*

Yet manifest it is, that there grew thereof by the Lake *Marcotis*,

—*Sola India nigrum*
Fert Ebenum —
Virg. Geor. l.2.

Nor

Hebenus Marcotica vastos
Non operis potes.
Lucan. 10.

And in the Island of *Meroe*,

nigris Meroen fecunda colonis,
Lata comes hebeni.—
Ibid.

Nor are the mighty Pillars wrought,
With Ebony from Marcotis brought.

Black peopl'd Meroe (bemm'd with Rocks,)
Exulting in her Ebon locks.

a Tree, which being cut down, almost equals a Stone in hardness. In a word, the magnificency was such as could be devised or effected by a Womans curiosity, and the Purse of a Monarch. Levelled with the ground by *Solymus*, the Stones and Ornaments thereof were conveyed unto *Constantinople*. The Lake both square and large, is but only a Lake when the River over-floweth; being joined thereto by a Channel, where the *Moor*, (rowed up and down in Barges, laden with Damasks and Stuffs of *India*) accustom to solace themselves in the Evening. The water fallen, yet the place rather changeth than loseth its delightfulness, affording the profit of five Harvests in a year, together with the pleasure, frequented much in the cool of the day. I cannot forget the injury received in this place, and withall the Justice, Abused by a beggarly *Moor* (for such only will) who then but seemed to begin his Knavery, we were glad to fly unto another for succour, fearing a man of good fort; and by killing of his Garment, infatuated into his favour; who rebuked him for the wrong he did us. When crossing us again, e're we had gone far, he used us far worse than before. We offered to return to the others, which he hearing, interposed: doing us much villany, to the merriment of the beholders, esteeming of Christians as of Dogs and Infidels. At length we got by, and again complained; He in a marvellous rage made his Slaves to pursue him, who caught him, stript him, and beat him with rods all along the level; calling us to be lookers on, and so convoyed him to the place of correction; where, by all likelihood, he had an hundred blows on the fact to season his pastimes. Beyond this, are a number of straggling Houscs extending well-nigh to *Balac*, which is the Key unto *Cairo*: a large Town, and stretching along the River, in fashion of building, in some part not much inferior to the other. Within and without the City are a number of delicate Orchards, watered as they do their Fields, in which grow variety of excellent Fruits: as Oranges, Lemmons, Pomegranates, Apples of Paradise, Sicamore Figs, and others (whose Barks they bore full of holes, the Trees being as great as the greatest Oaks.) The Fruit not growing amongst the Leaves, but out of the Bole and Branches) Dates, Almonds, *Cassia fistula*, (Cleaved like an Alh, the Fruit hanging down like Sautages;) Loculi, flat, and the form of a Cycle) Galls growing upon Tamarix, Apples no bigger than Berries, Plantains, that have a broad flaggy leaf growing in Clusters, and shapen like Cucumbers, the rind like a Peacock, solid within, without Stones or Kernels, to the taste exceeding delicious, (this the *Mshometans* lay was the forbidden Fruit;) which being eaten by our first Parents, and their nakedness discovered unto them, they made them Aprons of the leaves thereof;) all the year, and many more not known by name, nor seen by me elsewhere: some bearing fruit all the year, and almost all of them their leaves. To these add those whole Fields of Palms; (and yet no prejudice to the under-growing Corn) of all others most delightful.

In the aforesaid Orchards are great numbers of Camelions; yet not easily found, in that near to the colour of that wherein they sit. A creature about the bigness of an ordinary Lizard. His head unproportionably big, his eyes great and moving, without the writhing of his neck which is inflexible: his back crooked, his skin spotted with little tumours, less eminent as nearer the belly; his tail slender and long: on each foot he hath five fingers, three on the outside, and two on the inside: slow of pace, but swiftly intending his tongue, of a marvellous length for proportion of his body, wherewith he preyons upon flies, the top whereof being hollowed by Nature for that purpose. So that deceived they be, who think that they eat nothing, but only live upon air; though surely air is their principal sustenance. For thoſe that have kept them for a whole year together, could never perceive that they fed upon any thing else; and might obſerve their bellies to fwell after they had drawn in the air, and cloſed their jaws, which they expand against the Rays of the Sun. Green they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet ſpotted with blue, white, and red. They change not into all colours as

reported:

reported, laid upon green, the green predominates; upon yellow the yellow: but laid upon blue, or red, or white, the green retaineth his hue notwithstanding, only the other spots receive a more orient lustre: laid upon black, they look black, yet not without a mixture of green. All of them in all places are not coloured alike. They are said to bear a deadly hatred to the Serpent: inſomuch as when they ſpy them basking in the Sun, or in the shade, they will climb to the over-hanging branches, and let down from their mouths a thread, like to that of a Spinster, having at the end a little round drop which ſhineth like Quick-firer, that falling on their heads doth destroy them: and what is more to be admired, if the bougs hang not ſo over, that the thread may perpendicularly descend, with their former feet they will ſo direct it, that it shall fall direcely. Aloft, and near the top of the Mountain, againſt the South end of the City, stands the Castle, (once the ſtately Mansion of the *Momaluck Sultan*, and defroyed by *Selymus*) attended unto by one way only, and that hewn out of the Rock, which rising leſtirely with easie ſteps and ſpacious dilatations, (thought of a great height) may be on Hoſback without diſſiculty mounted. From the top, the City by reaſon of the Palms diſperſed throughout, appeareth moſt beauteous: the whole Country below lying open to the view. The Castle ſo great, that it ſeemeth a City of it ſelf, immured with high Walls, diſſided into partitions, and entered by doors of Iron; wherein are many ſpacious Courts, in times paſt the places of exerciſe. The ancient Buildings all ruined, do only ſhew that they have been sumptuous; there being many Pillars of ſolid Marblē yet ſtanding, and of ſo huge a proportion, that how they came thither is not leaſt to be wondered at. Here hath the *Baſſa* his reſidence, wherein the *Divan* is kept on Sundays, Mondays, and Tuesdays: the *Chabris* as Advocates, preferring the ſuits of their Clients. Forty *Janizaries* he hath of his Guard, attired like thole at *Constantinople*: the reſt employed about the Country, for the moſt part are not the Sons of Christians; yet faithful unto ſuch as are under their charges; whom, ſhould they betray, they not only loſe their lives, but also the pay which is due to their poſterity. Such is this City, the faireſt in *Turkis*, yet differing from what it was, as from a body being young and healthful, doth the fame grown old and waſted with diſeaſes.

Hither, the ſacred thirt of gain, and fear of poverty, allureth the adventures Merchant from far removed Nations: by reaſon of the Trade with *India*, and neigborhood of the Red Sea; being from hence not paſt two days journey: ſo called of *Erythra* an *Egyptian* King, which ſignifieth Red in that language. Yet little is the *Turk* advantaged thereby: flothful, of a groſs conceit to devise new ways unto profit; and unexpert in Navigation: which to an induſtrious and knowing people would afford an unſpeakable benefit. Nevertheless they have here a Haven called *Suei*, heretofore *Aſnoet*, flouriſhing and abounding with Merchandise in the time of the *Ptolomies*. Built by *Philadelphus*, and fo named in honour of his Sister, a Lady of ſurpaſſing beauty, given in marriage to *Lysimachus* King of *Macedon*. The Sea there being at a low water, no broader than a River: and every where dangerous to fail through, by reaſon of the multitude of Iſles and un-dicoveryable Rocks. Speaking of this Sea, I cannot but remember the wonderful project of *Clopatra*, who flying from the Battel of *Actium*, and gathering together all her portable riches, attempted to have hoift her ſhipping out of the Mid-land-sea, and to have haled them into this; with purpoſe to have planted in another Country, removed far from the danger and bondage threatened by that War: but the coming of *Anthony* altered her purpoſe. Now it is a place of ſmall Commerce, and inhabited by a few in regard of the ſcarcity of all manner of provision, and penury of waters. Yet is there a ſation for Gallies, being in number about five and twenty. These are brought from *Constantinople* unto *Cairo*; and taken in pieces, are carried unto *Suei* upon Camels, and there put together. But the main of Commodities which come to *Cairo*, are brought over land by *Caravan* from *Mebi*; as precious Stones, Spices, Stuffs of *India*, Indigo, Gumis, Amber, all sorts of Perfumes, &c. But the *Engliſh* have ſo ill utterance for their warm Clothes in these hot Countries, that I believe they will rather ſuffer their Ships to rot in the River, than continue that Trade any longer.

Now *Cairo* this great City is inhabited by *Mores*, *Turks*, *Negroes*, *Jews*, *Coptis*, *Greeks*, and *Armenians*; who are here the poorest, and every where the honeſteliest: labouring painfulliy, and living soberly. Thoſe that are not ſubject to the *Turk*, if taken in Wars, are freed from bondage: who are, live freely, and pay no tribute of Children as do other Christians. This privileged enjoy they, for that a certain

certain Armenian foretold of the greatness and glory of *Mahomet*. They once were under the Patriarch of *Constantinople*: but about the Heretic of *Euiches*, they fell from his Government and Communion with the *Grecians*, whom they detest above all other: re-baptizing such as convert to their Sect. They believe that there is but one Nature in Christ, not by a commixion of the Divine with the Human; as *Eutyches* taught, but by a conjunction: even as the soul is joined to the body. They deny the real presence in the Sacrament, and administer it as the *Coptics* do: with whom they agree also, concerning Purgatory, and not praying for the dead: as with the *Greeks*, that the Holy Ghost proceedeth only from the Father, and that the dead neither do, nor shall feel joy or torment until the day of Dooms. Their Patriarch hath his being at *Tyberis in Persia*: in which Country they live wealthily, and in good estimation. There are three hundred Bishops of that Nation. Priests marry not twice; eat flesh but five times a year; and then, lest the people should think it a sin to eat in regard of their abstinence. They err that write, that the people abstain from all meats prohibited by the Mosaic Law; for Hogs flesh they eat where they can without offence to the *Mahometans*. They observe the Lent most strictly: yet eat flesh upon Fridays between *Easter* and *Whitsunide*. As for Images they adore them not. Here they have their Assemblies in obscure Chambers. Coming in (which was on a Sunday in the Afternoon) we found one sitting in the midst of the Congregation, in habit not differing from the rest, reading on a Bible in the *Chaldean Tongue*. Anon the Bishop entered in a Hood and Veil of black, with a Staff in his hand; to which they attributed much holiness. First, he prayed, and then sung certain Psalms, affixed by two or three; after all sung jointly, at interims praying to themselves resembling the *Turke* in the posture of their bodies, and after prostrations: the Bishop excepted; who erecting his hands, stood all the while with his face to the Altar. The Service ended, one after another do kis his hand, and before their Alms, he laying the other on their heads, and blessing them. Lastly, he prescribith succeding Fasts and Festivals: where to be noted, that they fast upon the day of the Nativity of our Saviour.

Here also is a Monastery of Greek *Coloicras*, belonging unto the Capital Monastery of Saint *Katherine* of Mount *Sinai*, from *Cairo* some eight days journey over the Deserts. She is said to be the Daughter of King *Costa*, a King of *Cyprus*, who in the time of *Maxentius* converted many unto Christ. Tortured on a Wheel, and finally beheaded at *Alexandria* (where two goodly Pillars of *Theban* Marble (though half swallowed with ruins,) receive the memory of the place) she was conveyed (as they affirm) by an Angel, and buried in this Mountain. It hath three tops of a marvellous height: that on the West side, of old called Mount *Horeb*, where God appeared to *Moses* in a Bush; fruitful in Pasturage, far lower, and shadowed when the Sun ariseth to the middlemost: which is that whercon God gave the Law unto *Moses*. The Monastery stands at the foot of the Mountain, resembling a Castle, with an Iron door; wherein they shew the Tomb of the Saint much venerated by Pilgrims, from whence the top by fourteen thousand steps of Stone is ascended, where stands a ruined Chappel. A plentiful Spring descendeth from thence, and watering the Valley below, is again drunk up by the thirsty land. This strong Monastery is to entertain all Pilgrims, (for there is no other place of entertainment) having an annual revenue of 6000 Dollars from Christian Princes. Of which foundation six and twenty other depend, dispersed through divers Countries. They give also daily alms to the *Arabs*, to be the better secured from outrage. Yet they will not suffer them to enter, but let it down from the Battlements. Their Orchard aboundeth with excellent Fruits: amongst which are Apples rare in these Countries, transferred from *Damasco*. They are neither subject to Pope nor Patriarch; but have a Superintendent of their own, at this present in *Cairo*. These here made us a Collation, where I could not but observe their gulling in of Wine with a dear felicity; whereof they have their provision from *Candy*.

Four Sects of *Mahometans* there were in the time of *Leo Africanus*, in this City: sprung in times past from four several Interpreters of the *Alcoran*; who will not easily relinquish their opinions. Yet do they not traduce one another, although they repute each other for heretical. That called *Cheniesia* is the principal; whose Priests do feed on Horse-flesh. Such Horses as are unfit for service their Caterers do buy, and fat for their Palats. Each Sectary is punished for transgressions against the rules of their Religion by the Judge of that Order.

During

During our abord here, a *Caravan* went forth with much solemnity, to meet and relieve the great Caravan in their return from *Mecha*; which consisteth of many thousands of Pilgrims that travel yearly thither in devotion and for merchandise; every one with his ban-roll in his hand: and their Camels gallantly tricke, (the *Alcoran* carried upon one in a precious case covered over with Needle-work, and laid on a rich Pillow, environed with a number of their chanting Priests) guarded by divers Companies of Soldiers, and certain Field-pieces. Forty eache days journey it is distant from hence: divided by a Wildernes of Sand, that lyeth in drifts, and dangerously moveth with the wind: through which they are guided in many places by Stars, as Ships in the Ocean. Now within three days journey they ascend a Mountain (the same, they say, where *Abraham* would have sacrificed *Iacob*.) Here sacrifice they a number of Sheep: and stripping themselves, wrapt only in a Mantle without knot or hem, proceed unto *Mecha*. Where is a little Chappel (within a goodly Molique) about eight yards square: the caule of this devotion, (towards which, when they pray, wherefover they be, they do return their faces) built, as they affirm, by *Abraham*: within, it is hung with Crimson Sattin, and veiled about with a richer stuff, sent thither yearly by the Emperour, (as to that of *Medina Talmabi*,) provided at *Cairo*; the * *Emer of Mecha* having the old for his fee. The Camels that bring them, are from thenceforth freed from Burthenes. But a sight it is no litle strange than ridiculous, to behold the honour they do unto the Camel at his return unto *Constantinople*, that supported their *Alcoran*, (as at *Cairo* in some sort to that that carried the vultures) crowding about him, as led through the Streets: some pulling off his hairs, and preserving them as Reliques; some kissing, others with his sweat besmearing their eyes and faces: and cutting him at length into little Gobbets, give thereof to eat unto their Friends and Familiars. Many of the Pilgrims by poaring on hot Bricks do voluntarily perish their sight, as desiring to see nothing profane, after so sacred a spectacle. He that at his return giveth over the World, and himself to contemplation, is esteemed as a Saint; all are called * *Hades*; and so call they their Camels, hanging as many little Chains about their fore-legs, as they have been times there. In that City of *Mecha*, some say, their false Prophet was born, but erroneously. Seated it is in a pleasant foil, but environed with desarts and hills; having no water but what proceedeth from one Spring, which they say was shewed by an Angel unto *Hagar*, and almost miraculous it is that it should suffice such a multitude of people and cattle. A place of principal traffick: not only by the means of the *Indian* Caravans, which thither yearly repair with their Commodities; but of the Country adjoining, whose precious productions have infilled it happy.

— In Cofrus, Amomum,
And * Cinnamon, rich ic Panchais be:
Bear's incense and rare flowers; so it bear thee,
O Myrrhe —

— fit dives Amomo,
Cinnamone costumque suam, sudarique ligno
Thura ferat floresque alios Panchais telus:
Eum force & myrrham. Ovid. Met. l. 10.
* Now no Cinnamon grows in Arabia.

Into which the Poets feign that the incestuous Lady was converted.

Who thought she lof forse with her form, yet the
Weeps still, and warm drops fall from the sad tree;
Tears of high value, which retain as yet
Their Mistys name whom no Age shall forget.

Ex quanquam amissi veteres cum corpore sensus
Plerc tamen, et repida manant ex arbore gutta.
Elt honor in lachrymis, stilla aquae cortice Myrrha
Nomen herile tenet, culoque cacebitur zwo.
Item.

The Christian dyeth that approacheth this place within five miles compas. After fourteen days they return unto the aforesaid Mountain; a part of them parting from the rest, going out of the way to *Medina Talmabi*, which is by interpretation, The City of the Prophet; famous for concourse of people; though in a barren Country; scarce two days journey from *Mecha*. Where in a little Chappel lighted with three thousand Lamps that there burn perpetually, lie *Mahomet*, *Omer*, and *Hily*, in simple Tombs of the ancient fashion, cut out like Lozenges. That of *Mahomet* (not hanging in the air, as reported) is covered with green, having on the top a Carbuncle as big as an Egg, which yields a marvellous lustre. These meet again with the rest of the Caravan at the place appointed.

But to digests no farther. Than *Cairo* no City can be more populous, nor better served with all sorts of provision. Here hatch they Eggs by artificial heat in infinite

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infinite numbers; the manner as seen thus briefly. In a narrow entry on each side stood two rows of Ovens, one over another. On the Floors of the lower, they lay the oïcels of Flax; over those Mats, and upon them Eggs; at least six thousand in an Oven. The floors of the upper Ovens were roofs to the under: grated over like Kilns, only having Tunnels in the middle, with Covers unto them. These gratings are covered with Mats, on them, three Inches thick, lyeth the dry and pulverated dung of Camels, Buffaloes, &c. At the higher and farther sides of those upper Ovens, are Trenches of Lome; a handful deep, and two handfuls broad. In thicke they burn of the foreaid dung, which giveth a smothering heat, without visible Fire. Under the mouths of the upper Ovens are Conveyances for Smoak: having round rous, and vents at the top to shut and to open. Thus lie the Eggs in the lower Ovens for the space of eight days: turned daily, and carefully lookt to, that the heat be but moderate. Then cull they the bad from the good, by that time distinguisable (holding them betwix a lamp and the eye) which are two parts of the three for the molt part. Two days after they put out the fire, and convey by the passage in the middle, the one half into the upper Ovens: then shutting all clost, they let them alone for ten days longer; at which time they become dislodged in an instant. This they practise from the beginning of January until the midst of June, the Eggs being then most fit for that purpose, neither are they (as reported) prejudiced by Thunder: yet these declare that intimated Nature will never be equalled; all of them being in some part defective or monstrous.

Most of the Inhabitants of Cairo consists of Merchants and Artificers: yet the Merchants frequent no foreign Marts. All of a Trade keep their Shops in one place, which they shut about the hour of five, and solace themselves for the rest of the day. Cooks excepted, who keep theirs open till late in the evening. For few but such as have great Families dres meat in their Houses, which the men do buy ready drest, the women too fine fingered to meddle with Houlswifry, who ride abroad upon pleasure on easie going Afles, and tye their Husbands to the benevolence that is due; which, if neglected they will complain to the Magistrate, and procure a divorce. Many Practitioners here are in Phylick, invited therunto by the store of Simples brought hither, and here growing: an art wherein the *Egyptians* have excelled from the beginning.

*Talia Jovis filia habebat pharmaca utilia
Bona, quz illi Polydamma prabuit Theonis uxor
Ægyptica, quz plurima produxit fertilia terra
Pharmacæ, plurima quidem salubria mixta, multa lethalia.
Medicus vero uniusque peritus supra omnes
Homines: sane enim Paxton sunt ex generatione.
Hom. offr. 1.4.*

*Such Helen's potion was: a friend to life :
Egyptian Polydamma's gift, Theon's Wife.
To ast fruitful soil doth many Drugs produce,
Hurtful and healthful fit for every life;
All are Physician, experts above all:
And fetcht from Paxton their originals.*

A kind of Rue is here, much in request, wherewith they perfume themselves in the mornings; not only a preservative against infection, but effecting it prevalent against hurtful spirits. So the Barbarians of old accustomed to do with the roots of wild Galingal. There are in this City, and have been of long, a sort of people that do get their living by flewing of feats with Birds and Beasts, exceeding therein all such as have been famous amongst us: I have heard a Raven speake so perfectly, as hath amazed me. They use both their throats and tongues in uttering of sounds, which other Birds do not: and therefore more fit for that purpose. Sealigner the Father, reports of one that was kept in a Monastery hard by him: which when hungry, would call upon *Conrade* the Cook, so plainly, as often mistakene for a man. I have seen them make both Dogs and Goats, to set their four feet on a little turned Pillar of wood above a foot high, and no broader at the end than a palm of a hand: climbing from one to two, set on the top of one another, and so to the third and fourth; and there turn about as often as their Masters would bid them. They carry also dancing Camels about, caught when young, by letting them on the hot hearth, and playing all the while on an Instrument, the poor beast through the extremity of heat, lifting up his feet one after another. This practise they for certaine Monthly together: so that at length whensoever he heareth the Fiddle, he will fall a dancing. Afles they will teach to do such tricks, as if possessed with reason: to whom *Bang* his Horre would have proved but a Zanj.

The time of our departure prorogued, we rode to *Matarea*; five Miles North-east of the City. By the way we saw land cast upon the Earth, to moderate the fertility.

Here

Here they say, that our Saviour and the blessed Virgin, with *Josyph*, repoted themselves, as they fled from the fury of *Herod*; when oppressed with thirst, a Fountain forth-with burst forth at their feet to refresh them. We saw a well environed with a poor Mud-wall, the Water drawn up by *Buffalo's* into little Cisterns; from whence it ran into a Layer of Marble within a small Chappel, by the *Mouri* (in contempt of Christians) spitefully defiled. In the wall there is a little concave lined with sweet Wood (diminished by affectors of Reliques) and inlaid with Incense: in the sole, part as he a Stone of Porphyry, whereon (they say) she did set our Saviour. Of so many thousand Wells (a thing most miraculous) this only affordeth glistale Waters: and that so excellent, that the *Biffa* (a River) refuseth the River to drink thereof, and drinks of no other; and when they scale for any time to exhaust it, it sendeth forth of itself so plentiful a stream, as is able to turn an Over-fall Mill. Passing through the Chappel, it watereth a pleasant Orchard; in a corner whereof there standeth an over-grown Fig-tree, which opened (as they report) to receive our Saviour and his Mother, then hardly escaping the pursuers, closing again till the pursuer was past; then again dividing, as now it remaineth. A large hole there is through one of the sides of the leaning bulk; in this (they say) no bastard can thread, but shall stick fast by the middle. The Tree is all to be hark for the Wood thereof, reputed of Sovereign virtue. But I abuse my time, and provoke my Reader. In an inclosure adjoining, they sowed a Plant of Balm; the whole remainder of that tree which this Orchard produced; destroyed by the *Turks*, or envy of the *Jews*, as by the other reported; being transported out of *Jury*, in the days of *Herod* the Great, by the commandment of *Antonius*, at the cost of a *Saracen Sultan*.

A day or two after, we crossed the *Nilus*. Three miles beyond on the left hand left we the place, where upon *Good Friday*, the Arms and Legs of a number of men appear stretched forth of the earth, to the astonishment of the multitude. This I have heard confirmed by *Christians*, *Mahometans*, and *Jews*, as seen upon their several Faiths. An imposture perhaps contrived by the Water-men, who fetching them from the *Mummers* (whereof there are an un-confineable number) and keeping the mystery in their Families, do stick them over-night in the sand; obtaining thereby the yearly Ferrying over of many thousands of Passengers. Three or four miles farther, on the right hand, and in sight, athwart the Plain, there extendeth a Caufey supported with Arches, five Furlongs long, ten paces high, and five in breadth, of smooth and figured Stone; built by the Builder of the Pyramides, for a passage over the soft and un-supporting earth with weighty Carriages. Now having ridden over a goodly Plain, some twelve miles over, (in that place the whole breadth of Egypt) we came to the foot of the *Lybian* Deserts.

Fulf West of the City, close upon those Deserts, aloft on a rocky level adjoining to the Valley, stand thole three Pyramides (the barbarous Monuments of prodigality and vain-glory) so universally celebrated. The name is derived from a flame of fire in regard of their shape, broad below, and sharp above, like a pointed Diamond. By such the Ancient did express the original of things; and that formless form-taking substance. For as a Pyramis beginning at a point, and the principal height by little and little dilateth into all parts: so Nature proceeding from one undivideable Fountain (even God the Sovereign Essence) receiveth diversity of Forms, effused into several kinds and multitudes of Figures; uniting all in the Supreme head, from whence all excellencies issue. The labours of the *Jews*, as themselves report, and is alledged by *Josyph*, were employed in these; which deferveth little better credit (for what they built was of Brick) than that absurd opinion of *Nazarens*: who, out of the confonancy of the names, affirmeth, that they were built by *Josyph* for Granaries, against the seven years of Famine; when as one was thrice seven years, saving one, in erecting. But by the testimony of all that have writ, amongst whom *Lucus*,

*When high Pyramides do grace
The Ghouls of Ptolomies lewd race:*

*Ocum Ptolomæorum manes seriqn, pudendas
Pyramides claudant.*

1.8.

and by what shall be said hereafter, most manifest it is that these, as the rest, were the regal Sepulchres of the *Egyptians*. The greatest of the three, and chief of the worlds seven wonders, being square at the bottom, is supposed to take up eight Acres of ground. Every square being 300 single paces in length, the square at the top, consisting

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consisting of three Stones only, yet large enough for threescore to stand upon, ascended by two hundred fifty five steps, each step above three feet high, of a breadth proportionable. No Stone so little throughout the whole, as to be drawn by our Carriages: yet were these hewn out of the *Trojan Mountains* far off in *Arabia*; so called of *Captive Trojans* brought by *Menelaus* unto *Egypt*, and there afterward planted. A wonder how conveyed hither: how so mounted, a greater. Twenty

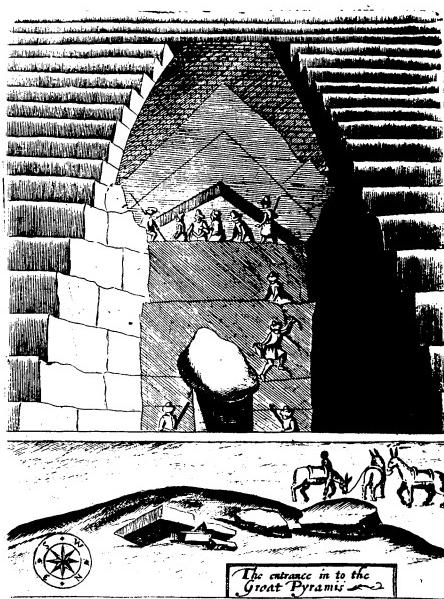


years was it building: by three hundred threescore and six thousand men continually wrought upon: who only in Radishes, Garlicks, and Onions, are said to have consumed one thousand and eight hundred Talents. By these and the like inventions exhausted their Treasure, and employed the people; for fear lest such infinite wealth should corrupt their Successors, and dangerous idleness beget in the Subject a desire of innovation. Besides, they considering the frailty of man, that in an instant buds, blows, and withereth; did endeavour by such sumptuous and magnificent Structures, in spite of death to give unto their names eternity. But vainly:

Nam neque Pyramidis sumptus ad Syderas duxit, *Not sumptuous Pyramids to Skies up-rear'd,*
Nec Jovis Elizi colum imitata domus, *Nor Elean Joves proud Fane, which Heaven complear'd,*
Nec Maufolai dives fortuna sepulchri, *Nor the right fortune of Mansilus Tomb,*
Moris ab extrema conditio vacant: *Are priviledg'd byron deatbs extreme doom:*
Aut illis flamma, aut umber subducet honores, *Or fire, or worms, their glories do abate,*
Annotum aut ictu pondere victa ruerunt. *Or they, age-shaken, fall with their own weight.*
Project. I.3. Eleg. 3.

Yet this hath been too great a morsel for time to devour; having stood, as may be probably conjectured, about three thousand and two hundred years: and now rather old than ruinous: yet the North-side is most worn, by reason of the humidity of the Northern wind, which is here the moistest. The top at length we ascended, with many pauses and much difficulty; from whence, with delighted eyes, we beheld that Sovereign of Streams, and most excellent of Countries. Southward near hand the *Mummes*: afar off divers huge Pyramids; each of which, were this away, might supply the repute of a wonder. During a great part of the day, it casteth no shadow on the earth, but is at once illuminated on all sides. Descending again, on the East-side below, from each corner equally distant, we approached the entrance, seeming heretofore to have been closed up, or so intended, both by the place it self, as appeareth by the following Picture and conveyances within. Into this our *Famizaries* discharged their Harquebushes, lest some should have skulked within

to



to have done us a mischief; and guarded the mouth whilst we entered, for fear of the wild *Arabs*. To take the better footing, we put off our shoes, and most of our apparel; fore-told of the heat within not inferior to a Stove. Our guide (*a Moor*) went foremost: every one of us with our lights in our hands. A most dreadful passage, and no less cumbersome; not above a yard in breadth, and four feet in height, each stone containing that measure. So that always flopping, and sometimes creeping, by reason of the subridge, we descended (not by stairs, but as down the steep of a hill) a hundred feet, where the place for a little circuit enlarged, and the fearful descent continued, which they lay none ever durst attempt any farther, save that a *Baffe of Cairo*, curious to search into the secretes thereof, caused divers condemned persons to undertake the performance, well storied with lights, and other provision; and that some of them alighted again well-nigh thirty miles off in the Deserts. A Fable deviled only to beguile wonder. But others have written, that at the bottom there is a spacious Pit, eighty and six Cubits deep, filled at the over-flow by concealed Conduits: in the midita little Island, and on that a Tomb containing the body of *Cheops*, a King of *Egypt*, and the builder of this *Pyramid*: which with the truth hath a greater affinity. For since I have been told by one out of his own experience, that in the uppermost depth there is a large square place, (though without water) into which he was led by another entry opening to the South, known but unto few (that now open, being shut by some order) and entered at this place where we feared to descend. A turning on the right hand leadeth into a little room: which by reason of the noyfom favour and unclean paassage, we refused to enter. Clambering over the mouth of the aforesaid dungeon, we ascended as upon the bow of an arch, the way no larger than the former, about an hundred and twenty feet:

K 3

Here

Here we passed thorow a long entry, which led directly forward; so low, that it took even from us that uneasie benefit of sloping. Which brought us into a little Room with a compact Roof, more long than broad, of polished Marbles; whose Grave-like smell, half full of Rubbidge, forced our quick return. Climing also over this entrance, we ascended as before, about an hundred and twenty feet higher. This entry was of an exceeding height, yet no broader from side to side than a man may fathom; benched on each side, and clost above with admirable Architecture: the Marble so great, and so cunningly joined, as it had been hewn through the living Rock. At the top we entred into a goodly Chamber, twenty foot wide, and forty in length: the Roof of a marvellous height, and the Stones so great, that eight floors it, eight roofs it, eight flag the ends, and sixteen the sides, all of well-wrought *Theban* Marble. A'dw'rt the Room at the upper end there standeth a Tomb, uncovered, empty, and all of one stone; bret' high, seven feet in length, not four in breadth, and sounding like a Bell. In this (no doubt) lay the body of the builder. They cracking fuel-coltly Monuments, not only out of a vain ostentation, but being of opinion, that after the dissolution of the flesh the soul shoud survive; and when thirty six thousand years were expired, again be joind unto the self-same body restored unto his former condition, gathered in their conceits from Astronomical demonstrations. Against one end of the Tomb, and close to the wall, there openeth a Pit with a long and narrow mouth, which leadeth into an under Chamber. In the walls on each side of the upper Room there are two holes, one opposite to another, their ends not discernable, nor big enough to be crept into; footy within, and made as they say, by a flame of fire which darted thorow it. This is all that this huge mass containeth within his darksome entrails; all, at least to be discovered. *Herodotus* reports that King *Cheops* became so poor by the building thereof, that he was compelled to prostitute his daughter; charging her to take whatsoever she could get, who affecting her particular glory, of her several customers demanded several tones, with which she erected the second *Pyramis*, far les than the former, smooth without, and not to be entered. The third which standeth on the higher ground, is very small, if compared with the other, yet saith both *Herodotus* and *Strabo*, greater in beauty, and of no les cost, being all built of Touch-stone; difficult to be wrought, and brought from the farthest *Ethiopian* Mountains. But surely not so; yet intended they to have covered it with *Theban* Marble, whereof a great quantity lieth by it. Made it was by *Mycerinus* the son of *Cheops*, some say by a Curzian of *Nancris*, called *Doria* by *Sappho* the Poetress, and beloved of her brother *Caraxus*, who fraught with Wines, oft failed hither from *Lesbos*. Others name *Rhadope* another of that Trade, at first, fellow-slave with *Alop* the writer of the Fables, who obtaining her liberty dwelt in this City, where rich in some sort were reputed noble. But that she shold get by whoring such a mas of treasure, is incredible. Some tell a story, how that one day washing her self, an Eagle snatched away her shooe, and bearing it to *Memphis*, let it fall from on high into the lap of the King. Who affrighted with the accident, and admiring the form, forthwith made a search for the owner thereof throughout all his Kingdom. Found in *Nancris*, and brought unto him, he made her his Queen, and after her death inclosed her in this Monument. She lived in the days of *Amastris*.

Not far off from the *Colosse* doth stand, unto the mouth consisting of the natural Rock, as if for such a purpose advanced by Nature, the rest of huge flat stones laid thereon, wrought all together into the form of an *Ethiopian* woman, and adored heretofore by the country people as a rural Deity. Under this, they lay, lieth buried the body of *Amastris*. Of shape les monstrous than is *Pliny's* report, who affirmeth the head to be an hundred and two feet in compas, when the whole is but sixty feet high. The face is sometimes disfigured by time, or indignation of the *Mors* detecting Images. The aforesaid Author (together with others) do call it a *Sphinx*. The upper part of a *Sphinx* resembled a Maid, and the lower a Lion; whereby the *Egyptians* defigured the increase of the River, (and consequently of their riches) then rising when the Sun is in *Leo* and *Virgo*. This but from the shoulders upward surmounteth the ground, though *Pliny* give a belly; which I know not how to reconcile unto the truth, unles the Sand do cover the remainder. By a *Sphinx* the *Egyptians* in their hieroglypicks presented an Harlot; having an amiable, and alluring face, but withal the tyranny, and rapacity of a Lion, exercised over the poor heart-broken, and voluntarily perishing Lover. The Images of these they also erected beforethe entrances of their Temples, declaring that secrcts of Philosophy, and sacred myteries,

mysteries, should be folded in enigmatical exprestions, separated from the understanding of the prophanes multitude.

Five miles South-east of thele, and two West of the River, towards which inclineth this brow of the Mountain, stood the Royal City of *Memphis*, the strength and glory of old *Egypt*; built by *Ogoso*, and called *Memphis*, by the name of his daughter, comprefed (as they say) by *Nilus* in the likenes of a Bull. In this was the Temple of *Apis* (which is the lame with *Osiris*) as *Osiris* with *Nilus*, *Bacchus*, *Apollo*, &c. For under several names and figures they exprefed the divers operations of one Deity, according to that of the Poet:

*Pluto, Persephone, Ceres, Venus, Love,
Tritons, Nereus, Thetis, Neptune, Jove,
Pan, Jano, Vulcan, he with th' amful rod,
Phabæ, and archer Phabæs;* all one God.

*Pluto, Persephone, Ceres, & Venus alma, & Amores,
Tritons, Nereus, Thetis, Neptunus & ipse
Mercurius, Juno, Vulcanus, Jupiter, & Janus,
Diana, & Phoebus regulare sunt Deus unus.
Hermaphroditus.*

Here they kept their *Apis*, (whom also they adored) as containing the soul of *Osiris*. A black Ball with a white fore-head; and something differing in shape from the ordinary. By which marks they sought a successor, the old being dead, and mourned till they found him. Unto this adjoined the sumptuous Temple of *Vulcan*, who is said to have been King of *Egypt*, and the first that found out the commodity of fire.

*Egyptian Vulcan in the days of Noe,
(Cal'd also Noe, Osyrus, Dionys.)
First found out fire, and arts that thence arise.*

*Vulcanus quid' Ægyptius temporibus Noe;
Qui Noe, & Dionysus & Osiris vocatur,
Invenit ignem, & artes ex igne que sunt.
Zecca.*

For in the winter seafon, drawing nigh a Tree set on fire by Lightning, and feeling the comfort of the heat, when almost extint, he threw on more fuel, and so apprehending the nature and use did teach it unto others. Here also stood the Fane of *Venus*, and that of *Serapis*, beset with *Sphinxes*, adjoining to the *Defart*, a City great and populous, adorned with a world of Antiquities. But why spend I time about that that is not, the very ruines now almost ruined? yet some few impreffions are left, and divers thrown down, Statues of montrous reffemblances, a scarce sufficient testimony to shew unto the curious seeker, that there it had been. Why then deplore we our humane frailty?

*When stones, as well as breath,
And names, do suffer death.*

*Mors etiam faxis, nominibusque venit.
Aufa.*

This hath made some erroneously affirm old *Memphis* to have been the same with new *Cairo*, new in respect of the other. But those that have both seen and writ of the former, report it to have flood three Schoenes above the South angle of *Delta*, (each Schoene containing five miles as the leath, and sometimes seven and a half, differing according to their several customs) which South angle is distant but barely four miles from *Cairo*. Besides the Pyramides appertaining unto *Memphis*, recorded by *Marial*.

*Of her Pyramides let Memphis boast
No more the barbarous wonders of vain cost:*

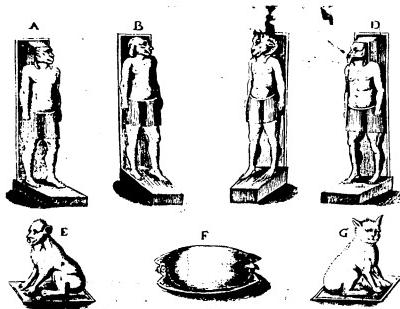
*Barbara Pyramidum sileat miracula Memphis.
Speta.*

are affirmed to have flood five miles North-west of that City, standing directly West, and full twelve miles from *Cairo*. But the most pregnant proof hercelf are the *Mummies*, (lying in a place where many generations have had their Sepultures) not far above *Memphis*, near the brow of the *Lybian* *Defart*, and straightning of the Mountains, from *Cairo* well-nigh twenty miles. Nor like it is that they would so far carry their dead, having as convenient a place adjoining to the City.

These we had purposed to have seen, but the chargeable guard, and fear of the *Arabs* there then solemnizing their festival, being beside, to have lain out all night, made us content our selves with what we had heard, having before seen divers of the embalmed bodies, and some broken up to be bought for Dollars a piece at the City. In that place are some indifrent great, and a number of little Pyramids, with Tombs of several fathions: many ruined, as many violated by

Moor,

Moor, and *Arabians*, who make a profit of the dead, and infringe the privilege of Sepulchres. There were the graves of the ancient *Egyptians*, from the first inhabiting of that Country: coveting to be there interred, as the place supposed to contain the body of *Orys*. Under every one, or wherefoe're lyt stones not natural to the place, by removing the same, defecants are discovered like the narrow mouths of Wells, having holes in each side of the walls to defend by, yet so troublesome, that many refuse to go down, that come thither of purpose) some well-nigh ten fathoms deep, leading into long Vaults (belonging as should seem, to particular families) hewn out of the Rock, with pillars of the same. Between every Arch the Corsets ly rank one by another, shrouded in a number of folds of Linen, swathed with bands of the same: the breifs of divers being stained with Hieroglyphical characters. Within their bellicies are painted papers, and their Gods inclosed in little models of stone or metal: some of the shapes of Men, in Coat-armors, with the heads of Sheep, Hawks, Dogs, &c. others of Cats, Beetles, Monkeys, and such like. Of these I brought away divers with me, such in similitude.



A. This with the head of a Monkey or Baboon, should seem by what is said before, pag. 81. to have been worshipped by those of Thebes.
B. Anubis, whereof Virgil.

Omnigenumque deum monstra, & latrator Anubis :
Contra Neptunum & Venerem, contra Minervam,
Tela tenebit :

The monster-Gods, Anubis barking, buckle
With Neptune, Venus, Pallai.

- C. Those of Sais did principally worship the Sheep, it should seem, in this form.
- D. This I conjecture (however unlike) hath the head of a Hawk, being generally worshipped by the Egyptians; see page 82. under which form they presented Osiris.
- E. I know not what to make of it (for the original is greatly defaced) unless it be a Lion, under which shape they adored Isis.
- F. Not so much as the Beetle but received divine honors : and why? see Plutarch in Isis and Osiris, near the end.
- G. The Cat all generally adored: they honouring such creatures, for that their vanquish'd and run-away Gods took on them such shapes to escape the fury of pursuing Typhon.

The Linen pulled off (in colour, and like in substance to the inward film between the bark and the bole; long dried and brittle) the body appeareth solid, uncorrupt and perfect in all his dimensions: whereof the muscular parts are brown of colour, some black, hard as stone-pitch; and have in Phyllick an operation not unlike, though more sovereign. In the preparing of these, to keep them from putrefaction, they drew out the brains at the nostrils with an Instrument of Iron, replenishing the same with preservative splices. Then cutting up the belly with an *Athiopian* stone, and extracting the bowels, they cleansed the infide with wine, and stuffing the same with a composition of *Cassia*, *Myrrh*, and other odours, closed it again. The like the poorer sort of people effected with Bitumen (as the infide

of

of their skulls and bellies yet testifie) fetcht from the Lake of *Asphalites* in *Jury*. So did they with the juice of *Cedars*, which by the extream bitterness, and siccatrice faculty, not only forthwith subdued the caule of interior corruption, but hate to this day (a continuall of above three thousand years) preferred them uncorrupted. Such is the differing nature of that Tree, procuring life as it were to the dead, and death to the living. This done, they wrapt the body with Linen in multitudes of folds, besmeared with Gum, in manner of Scar-cloth. Their Ceremonies (which were many) performed, they laid the Corps in a Boat, to be wafted over *Acherusia*, a Lake on the South of the City, by one only whom they called *Charon*: which gave to *Orpheus* the invention of his infernal Ferry-man: an ill-favoured slovenly Fellow, as should seem by *Virgil*:

*Charon, grim Ferriman, thicke streams doth guard,
Ugly naty: his huge hoary beard
Knit up in cl' locks, staring fiery ey'd:
Wist robe on beastly shoulders hung, knot-ty'd.*

*Portitor has horrendus aquas & flumina servat,
Territili squalore Charon, cui prurita mente
Canities inculta jactet, flant lumina flammis,
Sordidus ex humeris nido dependet amictus.*

En. 6.

About this Lake stood the shady Temple of *Hecate*, with the Ports of *Cocytus*, an *Oblivion*, separated by Bars of Brals: the original of like Fables. When landed on the other side, the body was brought before certain Judges; to whom, if convicted of an evil life, they deprived it of burial; if otherwise, they suffered it to be interred as aforesaid. So sumptuous were they in their houses of death, so careful to preserve their Carcasses, for so much as the foul, knowing it self by divine instinct immortal, doth desire that the body (her beloved Companion) might enjoy (as far forth as may be) the like felicity: giving, by erecting such lofty Pyramids, and those dues of Funeral, all possible eternity. Neither was the lots of this less feared, than the obtaining coveted: infomuch that the Kings of Egypt, accustomed to awe their Subjects (to them a most powerful curb, and a strong provocement) by threatening to deprive them of sepulture. The terror of this made *Hector* to flee; the only fear and care of the dying *Mezenzium*.

*Not ill in deasr, not so came I to fight;
Nor made my Lanfis such a match. One rite
Afford (if pity stoop to a vanquisht Foe)
Inter my Corp. Much hate of mine I know
Infolds me. From their rage my body save:
And lay me with my Son, both in one grave.*

*Nullum in eade nefas, nec sic ad pralia veni;
Nec tecum meus huc pepigit mihi federa Laufus:
Unum hoc per, si qua est vixis venia hostibus ortu:
Corpus humo patrate regi: feci acerbis meorum
Circumflare odia: hunc ora defende futorum
Et me conformati nati concede sepulchro,
Virg. En. 10.*

Returning by the way that we came, and having re-pas'd the *Nilus*, we inclined on the right hand to see the ruines of the old City adjoining to the South of *Cairo*, called formerly *Babylon*, of certain *Babylonians* there suffered to inhabit by the ancient *Egyptian* Kings, who built a Castle in the self same place where that now standeth, described before: which was long after the Garrison Town of one of the three Legions, set to defend this Country in the time of the Romans. It anciently gave the name of *Babylon* to this City below: now called *Misrulbetick* by the *Arabians*: said to have been built by *Osman* the succelent of *Mahomet*; but surely rather re-edified by him than founded; having had in it such store of Christian Churches, as is testifiéd by their ruines. We pas'd by a mighty Cistern closed within a Tower, and standing upon an inlet of the River: built, as they here say, at the charge of the *Jews*, to appease the anger of the King, incensed by them against the innocent Christians; who by the removing of a Mountain, (the task imposed upon their Faith) converted him unto their Religion, and his displeasure upon their Accusers. This serveth the Castle with water; running along an Aquaduct born upon 300 Arches. The ruines of the City are great; to were the Buildings: amongst which, many of Christian Monasteries and Temples; one lately (the last that stood) thrown down by this *Baffa* (as they say) for that it hindred his prospect; if so, he surely would not have given leave unto the Patriarch to re-build it: for which he was spitefully spoken of by the *Moor*, as a suspected favourer of the Christian Religion; who subverted forthwith what he had begun. Whereupon the worthy *Cyril* made a Voyage unto *Constantinople*, to procure the Grand Signiors Commandment for the support of his purpose: when by the Greek there, not altogether with his will, he was chosen their Patriarch: but within a short space disiplanted (as the manner is) by the bribery

bribery of another, he returned unto *Cairo*. Besides here is a little Chappel dedicated to our Lady : underneath it a Grott, in which it is said that she hid her self when purfied by *Herod*. Much frequented it is by the Christians, as is the Tomb of *Nasiffa* (here being) by the *Mahometans*. She leaving *Cusa* a City of *Arabia the Happy*, here seated her self : and for that she was of the blood of their Prophet, and of life unproveable, after her death they canonized her for a Saint ; and built over her body a sumptuous Sepulchre : unto which all strangers repaired, honouring it with their devotions, and enriching it with their gifts ; amounting to an hundred thousand *Sheriffs* one year with another : distributed amongst the poor Kindred of *Mahomer*, and amongst the Priests that had the charge of the Sepulchre ; who by divulging forged miracles, increased the number of her Votaries. But *Selym* subduing *Egypt*, the Tomb was defaced and ranfackt by his *Janizaries* : who befores the Ornaments of Gold and Silver, took from thence in *Sheriffs* above five millions. But the Christians say, that this *Nasiffa* was an unfatiable Harlot ; who out of colour (and that for *Mahomer* sake) to convert the unnatural lusts of the people, did prostitute her self to all comers. The few Inhabitants that here be are *Grecs* and *Armenians*. Here we saw certain great *Seragio's*, exceeding high, and prop't up by buttresses. These they call the Granaries of *Joseph* : wherein he hoarded Corn in the years of plenty against the succeding Famine. In all there be seven, three standing and employed to the very same use, the other ruined. From thence up the River for twenty miles space there is nothing but ruines. Thus with the day we ended our progres.

Upon the fourth of *March* we departed from *Cairo*, in the habit of Pilgrims ; four of us English, conforwd with three Italians : of whom one was a Priest, and another a Physician. For our selves we hired three Camels, with their Keepers ; two to carry us, and the third for our provision. The prize we shall know at *Gaza*, upon the dividing of the great *Caravan*, answerable to the successe of the Journey. We also hired a *Coppy* for half a Dollar a day, to be our Interpreter, and to attend on us. Our provision for so long a Voyage we bore along with us, viz. Bisket, Rice, Raisins, Figs, Dates, Almonds, Olives, Oil, Sherbets, &c. buying Pewter, Brals, and such like implements, as if to set up House-keeping. Our Water we carried in Goat-skins. We rid in shallow Cradles (which we bought alio) two on a Camel : harboured above, and covered with Linen : to us exceeding uneasie ; nor so to the people of these Countries, who sit croſſe-legg'd with a natural facility. That night we pitched by *Hangis*, some fourteen miles from the City. In the evening came the Captain : a Turk well mounted, and attended on. Here we stayed the next day following, for the gathering together of the *Caravans*, paying four Madeins a Camel unto them of the Village. Tunc (as those elsewhere) do nightly guard, as making good whatsoeuer is stoln. Ever and anon one crying *Wahid*, is anwerc'd by another (jointly signifying one only God :) which passing about the *Caravan*, doth assure them that all is in safety. Among us were divers *Jewifh* Women, in the extremity of their age undertaking to wearion a journey, only to dye at *Jerusalem* : bearing along with them the bones of their Parents, Husbands, Children, and Kinsfolk ; as they do from all other parts where they can conveniently. The Merchants brought with them many *Negroes* ; not the work of their merchandizes. These they buy of their Parents, some thirty days journey above, and on the West side of the River. As the wealth of others consist in multitudes of Cattel ; so theirs in the multitude of their Children : whom they part from with as little passion ; never after to be seen or heard of : regarding more the price than the condition of their slavery, who are descended of *Chus*, Son of cursed *Cham*, as are all of that complexion. Not so by reason of their feed, nor heat of the Climate : the one confuted by *Aristote*, the other by experience, in that Countries, as hot, produce of a different colour, and colder by thirty degrees have done of the same ; (for *Alexander* in his Expedition into the East, encountered Black-men : and such was *Memon* the Son of the Morning,

Nigri non illa parentem
non in rebus fabria vidit eis.
Ovid. Am. l. c. El. 8.

so feign'd to be in that he reigned in the East : who came to the Wars of *Troy* from *Sufis* a City of *Perfa*;) Nor of the soil, as some have supposed ; for neither haply will other faces in that soil prove black, nor that race in other soils grow to better complexion : but rather from the curse of *Noe* upon *Cham* in the polterity of *Chus* : who inhabited a part of *Mesopotamia*, watered by *Gibon* a River of Paradise, and one of

Black Memnos Mother she ne're sober saw
When rose Steeds her day-bright Christ drivaw.

the branches of *Euphrates*. Driven from thence, they planted themselves in *Ebiopis*, thereupon called also *Chus*. Perhaps the occasion of that error in the Translations of *Genes* ; which interpret *Chus* for *Æthiopia*, and *Gibon* for *Nilus* ; distant above a thousand times from *Eden*. A circuit without question too spacious for a Garden.

About ten of the Clock in the night the Caravan dislodged : and at even the next morning pitch'd at *Bilbeſb*, which is in the land of *Gibon*. Paying two Madeins for a Camel, at midnight we departed from thence. Our Companions had their Cradles struck down through the negligence of the Camellers : which accident cast us behind the Caravan. In danger to have been surprised by the Peſants, we were by a *Spabie* that followed, delivered from that mischiefe. About nine in the Forenoon we pitch'd by *Catara* : where we payed four Madeins for a Camel. Hereabout, but nearer the *Nile*, there is a certain tree called *Albas* by the *Arabi* : the leaves thereof being dried, and reduced into powder, do dye reddish yellow. There is yearly spent of this thorow the *Turkis* Empire, to the value of fourscore thousand *Sultaniſes*. The Women with it do dye their hair and nails : some of them their hands and feet ; and not a few, the mofl of their bodies, tempered only with Gum, and laid on in the *Banna*, that it may penetrate the deeper. The Christians of *Bafnia*, *Valachis*, and *Raffis* ; do use it as well as the *Mahometans*. Trees also here be that do bring forth Cottons. The next morning before day we removed, and came by nine of the Clock to *Salbia*, where we overtook the rest of the Caravan : all Christians of those Countries riding upon Mules and Asses. They had procured leave to set forward a day before, delirous to arrive by *Palm-Sunday* at *Jerusalem* (this Caravan staying ten days longer than accustomed, because of certain principal Merchants) but they durst not by themselves venture over the main Defarts : which all this while we had trented along, and now were to pass through.

A little beneath is the Lake *Sirbonis*, called by the old *Egyptians*, The place of *Typhons* expiration, now *Bayren*, dividing *Egypt* from *Syria*. A place to such as knew it not, in those times full of unexpected danger. Then two hundred furlongs long being but narrow, and bordered on each tide with Hills of Sand, which born into the water by the winds to thickned the same, as not by the eye to be distinguished from a part of the Continent : by means whereof whole Armies have been devoured. For the sands near hand seeming firm, a good way entred did farther off, and left no way of returning, but with a lingring cruelty swallowed the ingaged : whereupon it was called *Barathrum*. Now but a little Lake, and waxing les daily : the passage long since choaked up which it had into the Sea. Close to this standeth the Mountain *Cassius*, (no other than a huge mole of land famous for the Temple of *Jupiter*, and Sepulchre of *Pompey* : there obscurely buried by the piety of a private Souldier : upon whom he is made by *Lucan* to follow this Epitaph.

Great Pompey here doth lie ; so Fortune pleasd'
To infile this stone ; whom Caesar self would have
Inter'd before he shoud have mist a Grave.

Hic situs est magnus, placet hoc fortuna sepulchrum
Dicere Pompei : quo condit maluit illum
Quam terra caruisse Sacer.

Who lost his head not far from thence by the treachery and commandement of the ungrateful *Ptolomy*. His Tomb was sumptuously re-edified by the Emperour *Adrian*. North herc lies *Idumea*, between *Arabia* and the mid-land Sea, extending to *Judea* ; called *Edem* in the Scriptures, of *Esus*, a name which was given him in regard of his colour, which signifieth Red in the Hebrew. Afterward called *Idumea* of the *Idumeans* : a people of *Arabia the Happy*, who in a mutiny quiting their Country : did plant themselves here, incorporating with the *Hebreys*, of whom originally descended) and observing their Ceremonies,

Idume rich in Palms.

—A arbusto Palmatum dives Idumea,
Lukan.

as heretofore with *Balsamum*, and indifferent fruitful towards the Sea. Difficult to be subdued, by reason of the bordering Defarts and penury of Waters, yet have they many Wells, but hid, and only known to the Inhabitants : who are now subject to the *Turks* ; and differ in life and customs not much from the *Arabians*.

The *Subaſſe* of *Salbia* invited himself to our Tent ; who feeding on such provision as we had, would in conclusion have fed upon us ; had not our commandement (which stood us in our *Shariffs*) from the *Baffe* of *Cairo*, and the favour of the

the Captain by means of our Physician protected us; otherwise right or wrong had been but a silly plea to barbarous covetousness armed with power. We seven were all the *Franks* that were in the company; we heard how he had served others, and rejoiced not a little in being thus fortified against him. The whole Caravan being now assembled, consists of a thousand Horses, Mules, and Asses; and of five hundred Camels: These are the Ships of *Arabia*; their Seas are the deserts. A creature created for burthen. Six hundred weight is his ordinary load; yet will he carry a thousand. When in lading or unlading he lies on his belly; and will ride (as it is said) when laden proportionably to his strength, nor suffer more to be laid on him. Four days together he will well travel without water; for a needly fourteen; in his often belching thrusing up a Bladder, wherewith he moisteneth his mouth and throat. When they travel, they cram them with Barley dough. They are, as some say, the only that ingender backward. Their pace is slow, and intolerable hard, being without use of foot, were it never so little slippery or uneven. They are not made to amend their paces when weary. A Beast gentle and tractable, but in the time of his Venerie; then as if remembering his former hard usage, he will bite his Keeper, throw him down, and kick him: forty days continuing in that fury, and then returning to his former meekness. About their necks they hang certain Charms included in Leather, and writ by their *Dervishes*, to defend them from mischance, and the poison of ill eyes. Here we paid five Madeins for a Camel.

Having with two days rest refreshed them, now to begin the worst of their journey, on the tenth of March we entered the main Deserts: a part of *Arabia Petreæ*; so called of *Petra* the principal City, now *Raihalas*. On the North and West it borders on *Syria* and *Egypt*; Southwards on *Arabia Felix*, and the Red Sea; and on the East it hath *Arabia* the Desert. A barren and desolate Country, bearing neither Gras nor Trees, saving only here and there a few Palms, which will not forsake these fossilized places. That little that grows on the earth, is wild *Hylop*, whereupon they do pasture their Camels; a Creature content with little, whose milk and flesh is their principal sustenance. They have no water that is sweet; all being a mere wilderness of sand: the winds having raised high mountains, which lyce in drifts, according to the Quarters from whence they blow. About midnight (the Soldiers being in the head of the Caravan) these *Arabs* assailed our rear. The clamour was great; and the passengers, together with their Leaders, fled from their Camels. I and my Companion imagining the noise to be only an encouragement unto one another, were left alone; yet preferred from violence. They carried away with them divers Mules and Asses laden with Drugs, and abandoned by their Owners, not daring to stay too long, nor number themselves with too much luggage, for fear of the Soldiers. These are descended of *Ibomel*; called also *Saraceni of Saras*, which signifieth a Desert, and *saken*, to inhabit. And not only of the place, but of the manner of their lives; for *Sarack* imports as much as a *Tinc*: as now, being given from the beginning unto theft and rapine. They dwell in tents which they remove like walking Cities, for opportunity of prey, and benefit of pasturage. They acknowledge no Sovereign: not worth the conquering, nor can they be conquered; retiring to places impassable for Armies, by reason of the rolling Sands, and penury of all things. A Nation from the beginning unmixed with others: boasting of their Nobility, and at this day hating all mechanical science. They hang about the skirts of the habitable Countries, and having robbed, retire with a marvellous celerity. Those that are not detected persons, frequent the neighbouring Villages for provisior: and traffick without molestation; they not daring to intrust them civilly. They are of mean statures, raw-bone, tawny, having feminine voices: of a swift and noise-less pace; behind you, e're aware of them. Their Religion is Mahometanism; glorying in that the Impostor was their Country-man; their Language extending as far as that Religion extendeth. They ride on swift Horses (not mithipen) though lean, and patient of labour. They feed them twice a day with the milk of Camels; nor are they esteemed off, if not of sufficient speed to overtake an Ostridge. Of those there are more in the Deserts. They keep in Flocks, and oft affright the Stranger Passenger with their fearful shrieches, appearing a far off like a Troop of Horsemen. Their bodies are too heavy to be supported with their Wings, which ueltes for flight, do serve them only to run the more speedily. They are the simplest of Fowls, and symbols of folly, what they find they swallow, though without delight, even Stones and Iron. When they have laid their Eggs, not less great than the Bullet of a Culverin (whereof there are great numbers to be sold in

in *Cairo*) they leave them and unmindful where, sit on those they next meet with. The *Arabs* catch the young ones, running apace as soon as disclosed; and when fat-ted, do eat them: so do they some part of the old, and sell their skins with the feathers upon them. They ride also on Dromedaries; like in shape; but less than a Camel, of a Jumping-gate, and incredible speed. They will carry a man (yet unfit for burthen) an hundred miles a day, living without water, and with little food satisfied. If one of these *Arabians* undertake your conduct, he will perform it faithfully: neither will any of the Nation molest you. They will lead you by unknown nearer ways; and farther in four days, than you can travel by Caravan in fourteen. Their Weapons are Bows, Darts, Slings, and long Javelins, headed like Partisans. As the *Turke* sit crost-leg'd, so do they on their heels: differing little in habit from the ruttick *Egyptians*.

About break of day we pitched by two Wells of brackish water, called, The Wells of *Dredar*. Hither followed the *Subsidiary of Sabisa*, with the *Jews* which we left behind: who would not travel the day before, in that it was their Sabbath. Their superstition had put them to much trouble and charges: as of late at *Tunis* it did to some pain. For a fort of them being to imbark for *Salouica*; the wind coming fair on the *Sunday*, and the Master then hoisting Sails; loth to infringe their Law, and as loth to lose the benefit of that passage: to cozen their consciences, they hired certain *Janizaries* to force them aboard; who took their money, and made a jest of beating them in earnest. At three of the clock we departed from thence, and an hour before midnight pitched by the Castle of *Catie*, about which there is nothing vegetative, but a few solitary Palms. The water here is bad, informuch that that which the Captain drinks, is brought from *Tina*, a Sea-bordering Town, and twelve miles distant. Threescore Soldiers lie here in Garrison. We paid a piece of Gold for every Camel, and half a Dollar apiece for Horses, Mules, and Asses, to the Captain, besides five Madeins a Camel to the *Arabs*. It seemeth strange to me, how these Merchants can get by their Wares so far-sought, and travelling thorough such a number of expences. The thirteenth spent in paying of *Caphar*, on the fourteenth of March by five of the clock we departed, and rested about noon by the Wells of Slaves. Hither followed the Governor of *Catie*, accompanied with twenty Horses, and pitched his Tent beside us. The reaon why he came with so slight a conduct, thorough a passage so dangerous, (for there, not long before, a *Caravan* of three hundred Camels had been born away by the *Arabi*) was for that he was in fee with the chief of them: who upon the payment of a certain Tax, secured both Goods and Passengers. Of these there were divers in the Company. Before midnight we dilodged, and by six the next morning we pitched by another Well of brackish water, called, The Well of the Mother *Affan*. In the afternoon we departed. As we went, one would have thought the Sea to have been hard by, and to have removed upon his approaches, by reason of the glistering Nitre. And no doubt, but much of these Deserts have in times past been Sea; manifested by the faltness of the soil, and shells that lie on the sand in infinite numbers. The next morning by five of the clock we came to *Ariffa*; a Castle environed with a few houses, the Garrison consisting of a hundred Soldiers. This place is something better than desert; two miles removed from the Sea, and blest with good water. Here we paid two Madeins for a Camel, and half as much for our Asses; two of them for the moft part rated unto one of the other. On the seventeenth of March we diflodged betimes in the morning, resting about noon by the Wells of *Fear*, the earth here looking green, yet waste and unhusbanded. In the evening we departed. Having passed in the night by the Castle *Haniater*, by break of day they followed us to gather their *Caphar*, being three Madeins upon every Camel. The Country from that place pleant, and indifferent fruitful. By seven of the clock we pitched cloſe under the City of *Caza*.

FINIS LIBRI SECUNDI.



THE
THIRD BOOK.



^{2 Sam. 24. 9.} OW are we in the Holy Land, confined on the North with the Mountains of *Libanus*, and a part of *Phoenicia*: on the East it hath *Cœlophrygia* and *Arabia Petrea*: on the South the same together with *Idumea*, the West is bounded, a part with *Phoenicia*, and the rest with the Mid-land Sea. Distant from the Line one and thirty degrees; extending unto thirty three; and something upward. So that in length from *Dan* (the same with *Cæsarea Philippi*) unto *Betserba* (now *Gibelin*) it containeth not more than 140 miles: where broadest, not fifty. A Land that floweth with milk and honey: in the midst as it were, of the habitable World, and under a temperate Clime: adorned with beautiful Mountains and luxurious Valleys; the Rocks producing excellent waters, and no part empty of delight or profit. Having at once suffajined of her own thirteen hundred thousand fighting men, (when then in all, proportioned with these?) and that with abundance. Divided it was into three Regions; *Judea*, which lieth to the South, *Samaria* in the midst, and *Galilee*, extending unto *Libanus*: of which the Upper and *Samaria* in the midst, and *Galilee*, extending unto *Libanus*: of which the Upper and the Neather watered by many Springs and Torrents, but not many Rivers: *Jordan* the Prince of the rest; seeming to arise from *Jor* and *Dan*, two not far distant Fountains. But he fetched his birth from *Phisla*, a round deep Well and hundred and twenty furlongs off; and passing under the earth, ascended at the places aforesaid: running from North to South, not navigably deep, not above eight fathoms broad, nor (except by accident) heady: shadowed on both sides with Poplars, Alders, Tamarix, and Reeds of sundry kinds. Of some the *Arabians* make Darts and Javelins, of others Arrows of principal esteem; others they select to write with: more used than Quills by the people of these Countries. Passing along it maketh two Lakes: the one in the Upper *Galilee*, named *Samachonitis* (now *Hula*) in the Summer for the most part dry, over-grown with Shrubs and Reeds, which afford a shelter for Boars and Leopards: the other in the Inferior, called the Sea of *Galilea*, the Lake of *Genezareth*, and of *Tyberias*, taking that name from a City so called, built there by *Herod*, in honour of *Tyberius Caesar*, in length an hundred furlongs, and forty in breadth; the water exceeding sweet, and better to drink of than that of the River: abounding with sundry sorts of fishes, unto it peculiar. The soil about of so admirable a nature, that fruits which are only proper to cold, to hot, and to temperate Countries, there joyntly thrive with a like felicity: the Plains about are now well nigh over-grown with bulbes and unhusbanded. Running a great way farther, with many windings, as it were to delay his ill destiny; gliding through the Plains of *Jericho* not far below where that City stood, it is at length devoured by that cursed Lake *Aphaltites*: so named of the Bitumen which it vomitteth. Called also the Dead Sea, perhaps in that it nourisheth no living Creature; or for its heavy waters, hardly to be moved by the winds. So extreme salt, that whatsoever is thrown thereto not easily sinketh. *Vespasian* for a tryal, caused divers to be cast in, bound hand and foot, who floated, as if supported by some Spirit. They say that birds flying over, fall in, as if enchanted. Nor unlikely, since other Lakes, as that of *Avernum*, have effected the like.

A

A name of right

*Impos'd, in that to all birds opposite,
Whick when those airs swift passengers o'refly,
Forgetful of their wings they fall from high
With out-stretcht necks on earth, where earth partakes
That killing property; where lakes, on lakes:*

Nomen id ab re

*Impostum est, quia sunt avibus contraria cuncta;
E regione ea, quod loca cum advenire volentes
Remigii oblitæ penitum velu remittunt,
Principesque cadunt molli cervice profusa
In terram, si forte ita fert natura locorum:
Aut in aquam, si forte lacus subfratus Averno est.
Lucr. I. 6.*

suffocated with the posoy of the ascending vapours. The whole Country have from hence their provision of Salt. Seventy miles it is in length, and fifteen over, having no egress unless under the earth, not yet increasing with the access of the River, and those multitude of Torrents. Once a fruitful Valley, compared for delight unto Paradise; and called *Pentapolis*, of her five Cities: destroyed by fire from Heaven, and converted then into this filthy Lake, and barren desolation that environs it. A fearful Monument of Divine vengeance. *Josephus* (and he that Country-man) reports, that about it are fruits, and flowers, most delectable to the eye, which touched, fall into ashes. An Historian perhaps not always to be credited. Yet not far off there grows a fruit like a green Walnut. This I have seen, which they say never ripeneth. At the foot of the bordering Mountains, there are certain black stones, which burn like coals (whereof the Pilgrims make fires) yet diminish not therewith, but only become lighter and whiter. Beyond *Jordan* are the warm Baths of *Callirhoe*, which discharge themselves into this Lake: exceeding sovereign for sundry diseases.

This famous Country, the Stage of Wonders,

*Loved of God, planted by first Colonies:
Nurse of blest Saints, and Kingly Families;
Fruitful in Worthies, glorious in the birth
Of Christ: who here defending from the skies
Did with his Blood purge the polluted earth.*

*Cara Deo, primis habitata colonis,
Terra domus regum, fedes clarissima dirum:
Nobilium antiqua serie secunda virorum
—Natale solum, quo lapsus ab affris
Deterat Christus mortales sanguine culpa.*

was first inhabited by *Canaan* the Son of *Cham*, and called by his name: he dying, left it to his eleven Sons, the Authors of as many Nations. *Abraham* the tenth from *Noe*, the sixth from *Hebræi* (of whom the *Hebreos*, retaining in the confusion of Tongues their primitive Language) *departing from *Chaldeæ* by divine appointment dwelt in this Country, promised him by God in a vision: and thereupon called, *Iudea* the Land of Promise: as of *Jacob*, *Israel*, so named for struggling with the Angel. His posterity two hundred and eighteen years after descending into *Egypt*, were there for one of two hundred and seventeen years retained in bondage. Brought from thence by *Mose*; forty years after, under the conduct of *Joshua* they entered *Canaan*, expelled the *Cananites*, and unto every Tribe they allotted a portion. At the first for three hundred and eighty six years they were governed by Captains and Judges: after that for four hundred and eighteen, by Kings; *Juda* the Scepter-bearer, the Regal City *Jerusalem*. From *Rebo* ten Tribes revolted, who chose the fugitive *Jeroboam* for their King: his Successors styled Kings of *Israel*; the scat of that Kingdom *Samaria*. Two hundred fifty and nine years that Kingdom had endured; when in the ninth year of the Reign of *Hophra* they were led into Captivity by the King of *Affrygia*: and planted, as some say, beyond the *Caspian Mountains*; from whence they never returned. The *Affrygians* possell of their Land, were from thenceforth called *Samaritans*: who devoured by Lions for sacrificing to the Gods of their Country, revoked certain of the *Israelites* Priests, to instruct them in their Law and Religion; but no otherwise observed, then as leaving it free to worship what God each man best liked. To *Juda* only continued *Benjamin* with the best of the *Levites*. Oft oppressed by Tyrants, as of wonderfully delivered; at length in the Reign of *Zedekias* they were carried captive by *Nebuchadnezzar* into *Babylon*; Fifty nine years after set at liberty by *Cyrus*, with gifts and immunitiess they returned under the conduct of *Zerubbabel*. After this they were called *Jews* of *Juda*, the Patriarch, and the Country *Jury*. From which time until the *Maccabees*, a tract of three hundred sixty and four years, they were governed by an *Aristocracy*: tryed with many calamities, and subject to the infelicities of over-powerful neighbours. Of whom *Antiochus* ^{see Helvicius} *Epiphanes*, who, afflited by the factions, misaffred the people, not sparing the Conspirators: interdicting, and by torture enforcing whatsoever by their Law they were

L 2

com-

*How this
may be red
conciled to
these two
verses*

*Jer. 25.
Dan 9.*

commanded or prohibited. The *Samaritans* would be no more of kin to the *Jews*, but professed themselves to be descended of the *Sidonians*, and re-dedicated their Temple (before dedicated to God) on Mount *Gorazim* unto *Jupiter*. To oppose this temple, up stood *Mathias*, Priest of the race of *Amones*, with his five sons; all men of incomparable valour. Of whom *Judas Machabeus* did (if not restore) uphold their State from a further declination. *Judas* slain, *Iacob* succeeded him; *Jonathan*, *Ioba*; and *Simon, Jonathan*, the last of the Brethren; (for *Eleazar* was slain before the fall of the Elephant which he slew, supposing it to have been the person of *Antiochus*) all dying nobly in their Countries defence; a glorious and to be emulated Destiny. After *Simon, Hircanus* his son obtained the Priesthood, together with the Principality. A man more fortunate than the rest: who not only defended his own, but made many prosperous invasions. *Aristobulus* his son translated the Principality into a Kingdom: the first that wore a Crown: in worth degenerating; stained with the blood of his Mother and Brother. His Brother *Alexander* reigned in his stead; not inferior in cruelty, ever in Wars, either foreign or civil; acquainted with variable fortunes. He left his Kingdom to *Alexandra* his Wife, for restraint of his cruelty, well beloved of the people. By him had two Sons, *Hircanus* and *Aristobulus*, conferring upon the eldest the Priesthood and Kingdom. Out of her overmuch zeal mis-led by the *Parsies*, the offended incense *Aristobulus* (a man of an aspiring spirit, and vicious daring) who upon the sickles and death of his Mother affected the Kingdom. *Hircanus* reigns: *Antipater* the Idumean procureth him to revoke his resignation: who after many bickerings, is at length restored by *Pompey*, who conquereth *Judea*, and leatheth *Aristobulus* to *Rome*, with his Children, *Scarus* here governing for the *Romans*. *Alexander*, his eldest Son, getteth loose, pursueth *Hircanus*, is supprest by *Gabinius*, who succeeded *Scarus* in the Government of *Syria*, and restored *Hircanus* to the Priesthood, alters the Government, divides *Judea* into five Provinces, and commits them to several Governors. *Aristobulus* escapeth from *Rome*, attempteth the Kingdom: is overthrown, taken, and sent back to *Rome*. *Cassius* succeeds *Gabinius*, him *Cassius*. *Aristobulus* set free by *Cesar*, and furnished with an Army, is poisoned by *Pompey's* Favourites: his Son *Alexander* beheaded before *Scipio* at *Antioch*. *Antipater* for his manifold defects is by *Cesar* made Governor of *Judea*, and the Priesthood for his sake confirmed to *Hircanus*, who unit for rule, enjoying only the Title of a King, is directed by the other. *Antipater* soon after poynoned (a man of high valour and wisdom) leaveth four Sons behind him, *Phasaelus*, *Joseph*, *Herod*, and *Pharoros*. *Herod* by his Victories becometh famous: who with his Brother *Phasaelus*, are made Tetrarchs by *Anthony*. *Antigonus* the second Son to *Aristobulus*, raiseth new tumults, affilied by the *Partians*: by whom *Hircanus* and *Phasaelus*, contrary to promise, are treacherously surprised, and delivered to *Antigonus*: who making *Hircanus*, by biting off his ears, incapable of the Priesthood, affilium unto himself the Sovereignty. *Herod* in ditracts repairth the Priesthood, affilum unto himself the Sovereignty. *Herod* to *Rome*, is aided, and created King of *Judea* by *Augustus* and *Anthony*. The Wars after many conflicts, do end with the death of *Antigonus*: the last of the Race of the *Maccabees*, who held that Government one hundred thirty and one years. *Herod* reigned thirty four years, a man full of admirable virtues, and execrable vices; his acts had deservedly given him the addition of Great: fortunate abroad, unfortunate in his Family; having put three of his Sons to death, and the Wife that he loved: his life tragical, his death desperate. His Crown he bequeathed to *Archelaus*, his Son by *Malibice* the *Samaritan*. But expulſed by the *Jews* for his cruelty, the matter was debated before *Augustus*, who gave him half of the Kingdom with the Title of an *Ethiopian*. The other half divided into two Tetrarchies, were bestowed on two of his Brethren, *Philip* (to whom *Agrippa* succeeded, the Son of *Aristobulus*, slain by his Father *Herod*, with the title of a King, given him by *Clodius Cesar*) and *Antipas*, called also *Herod*. *Archelaus* banished soon after for his cruelty, did die in exile. His *Ethiarchical* reduced into a Roman Province, and the Government thereof committed unto *Pontius Pilate* by *Tiberius Cesar*, under whom the Son of God did die for the offences of man, foretold by Heathen Oracles.

*Sed manus paxis cum mentis cuncta coronam
Despini, tulerit, nec non latus ius arundo
Fixerit vita manu, cuius causa tribus horis
Nox tenet, brota die medio monstrofaque fiet:*

*But when with hands eat stretches & head thorn bound,
A cursed spear his blessed side shall wound:
For which abortive night for three hours space
Shall mid day mark: Tu mans affrighted race,*

*The Temple then shall yield a dire omen:
He shall to profound Hell make his descent,
And shew the dead a way to life—*

*Tunc hominum generi magnum Salomonia signum
Templa dabunt. Ditis cum recta profunda subiicit,
Nunciter in vitam reditum quo more percipit.
Sib. Orac. I. 1.*

His name thus covertly expressed,

Explained *Four Vowels bath it, and two that are none*,
by the name *Of Angels two: The sum of all thus shone*,
meral *Eight Monades, Decades eight, Hecatons*
Greek *Letters, Declare bis name to earths unfruitful sons*,
1H2OTE
10.8.200.70.
400.200.
8.8.800.

Petronius succeeded *Pilate*, *Felix Petronius*, and then *Felius, Albinus*, and *Florus*. *Florus* his cruelty and bad government provoked the *Jews* to rebellion. But the calamities of that War inflicted by *Gallus, Vespaſian*, and *Titus*, exceed both example and description, *His blood be upon us and our*: a wish then granted, was now effected with all fulness of terror. *Judea* deprived of her fertility, together with her Cities and people, is governed by *Lucius Bassus*, who by *Vespaſian's* appointment made sale of the Land, and on every head imposed an annual Tribute. So continued it until the Reign of *Adrian*: when the *Jews* impatient, that foreigners should possess their Country, raised a new commotion, to whom the dispersed resorted from all parts, *Barochab* the King-leader their counterfeit *Messias*. And because his name doth dignifie the Son of a Star, he applied unto himself that Prophecy: *Out of Jacob shall a star arise*; when slain, and discovered for an Impostor, they called him *Bencorban*, which is, Son of Lyng. *Julius Severus* Lieutenant unto *Adrian*, (notwithstanding many of their desperate attempts) razed fifty of their strong Holds, nine hundred eighty five Towns, and slew of them five hundred and fourcore thousand. Infomuch that the Country lay waste, and the ruined Cities became an habitation for Foxes and Leopards. The Captives by the Emperours commandment were transported into *Spain*, and from thence again exiled in the year 1500. by *Ferdinand* and *Emmanuel*. *Judea* now without *Jews*, imbraced the Christian Religion in the days of *Constantine*, whose Mother *Hedra* is said to have built therein no less than two hundred Temples and Monasteries, in places made famous by the Miracles of Christ; or such as were the known habitations of his Disciples. The next change befall in the Reign of *Phocas*, when the *Persian* overran all *Palestine*, inflicting unheard of tortures on the patient Christians. No sooner freed from that yoke, but made to sustain a greater by the execrable *Saracens*, under the conduct of *Omar*, Successor unto *Mahomet*; who were long after expulsed by the *Turke*, then newly planted in *Perſia* by *Tangrolipix*. When the Christians of the West, for the recovery of the Holy Land (so by them stiled) Ieft forth an Army of three hundred thousand, *Godfrey of Ballain* the General, who made thereof an absolute Conquest, and was elected King of *Jerusalem*. Less than a year gave a period to his Reign. Him his Brother *Baldwin* succeeded, then *Baldwin* the second his Kinsman, him, *Fulk* his Son-in-law. *Fulk* left two Sons behind him; *Baldwin* the third, and *Almericus*, who succeeded his Brother; him, his Son *Baldwin* the fourth. Then *Baldwin* the fifth, his Sisters Son: a Child by his Mother poisoned within seven months of his Coronation, out of her cruel ambition to gain unto herself the Sovereignty, by conferring the same upon her Husband *Guy*, the ninth and last King of *Jerusalem*. Their troublsom Re却ns, high Valours, the alternate changes of Foils and Victories (their Foes at hand, their succours afar off) and finally, their final overthrow procured by home-bred Treason, require a peculiar History. In the 89. year of that Kingdom, and during the Reign of *Guy*, the Christians were utterly dispossed of *Judea*, by *Seladine the Egyptian Sultan*. A Country it seemeth anathematized for the death of Christ, and slaughter of so many Saints, as may be conceived by view of the place it self, and ill succels of the Christian Armies: which in attempting to recover it, have endured there so often such fatal overthrows; or else, in reputing it a meritorious War, they have provoked the Divine vengeance. The airy Title our *Richard* the First did purchase of *Guy*, with the real and flourishing Kingdom of *Cyrus*, which now is affilium by the Kings of *Spain*, with as little profit, and the like ambition. But the possession remained with the *Egyptians*: until *Selymus*, by extinguishing of the *Mamelucks* did joyn the *same* to the *Ottoman Empire*. So it remaineth at this day; and now is governed by *leveral Sanzicks*, being under the *baſs* of *Damascos*.

—vocales quatuor autem
Fert, non vocaleque duas, binum genitorum:
Sed quæ sit numeri totius summa docet.
Namque oī monitas, oxiden decadas super ista
Atque hecatontas octo, in fidis significabat
Humanis nomen. *Sib. Orac. I. 1.*

It is for the most part now inhabited by *Mours* and *Arabians*: those possessing the Valleys, and those the Mountains. *Turke* there be few: but many *Grecy*, with other Christians, of all Sects and Nations, such as impue to the place an adherent Holiness. Here be also some *Jews*, yet inherit they no part of the Land, but in their own Country do live as Aliens. A people scattered throughout the whole World, and hated by those amongst whom they live; yet suffered as a necessary mischief: subject to all wrongs and contumelies, which they support with an invincible patience. Many of them have I seen abused, some of them beaten; yet never saw *Jew* with an angry countenance. They can subject themselves unto times, and to whatsoever may advance their profit. In general, they are worldly wise, and thrive wherefover they set foot. The *Turk* employs them in the receipt of Customs, which they by their policies have enhanced, and in buying and selling with the Christian, being himself in that kind a Fool, and easily cozened. They are men of indifferent stature, and the best complexions. Those as well in Christendom, as in *Turke*, are the remains only of the Tribes of *Juda* and *Benjamin*, with some *Levites* which returned from *Babylon* with *Zerubbabel*. Some say, that the other ten are utterly lost: but they themselves that are in *Iudaea*, a mighty Nation, encompassed with Rivers of stone, which only cease to run on their Sabbath, when prohibited to travel. From whence they expect their *Messias*: who with fire and sword shall subdue the World, and restore their temporal Kingdom; and therefore whatsoever befalls them, they record it in their Annals. Amongst them there are three Sects. One only allow of the Books of *Mosis*. These be *Samaritan Jews*, (not *Jews* by descent, as before-said) that dwell in *Damascos*: who yearly repair to *Sicem* (now *Neapolis*) and there do at this day worship a *Calf*; as I was informed by a Merchant dwelling in that Country. Another allow of all the Books of the Old Testament. The third sort mingle the same with Traditions and fantastical Fables devised by their *Rabbins*, and inserted in their *Talmud*. Throughout the *Turk* Dominions they are allowed their Synagogues; so are they at *Rome*, and elsewhere in *Italy*, whose receipts they justify as a retained Testimony of the verity of Scriptures, and as being a means of their more speedy Conversions: whereas the offence that they receive from Images, and the lots of goods upon their Conversions, oppugn all perfusions whatsoever. Their Synagogues (as far as I have seen) are neither fair without, nor adorned within; more than with a Curtain at the upper end, and certain Lamps (so far as I could perceive) not lighted by day-light. In the midst stands a Scaffold, like those belonging to Queriters, in some of our Cathedral Churches, where he stands that reads their Law, and sings their Liturgy: an Office not belonging unto any in particular, but unto him (to lie free from deformities) that shall at that time purchase it with most money, which redounds to their publick Treasury. They read in savage Tones, and sing in Tunes that have no affinity with Musick, joining voices at the several closes. But their fantastical gestures exceed all Barbarism; continually weaving with their bodies, and often jumping upright (as is the manner in Dances) by them esteemed an action of Zeal, and figure of spiritual elevation. They pray silently, with ridiculous and continual nodding of their heads, not to be seen and not laugh at. During the time of Service, their heads are veiled in Linen, stringed with knots, in number answerable to the number of their Laws, which they carry about with them in Procession, and rather boast of than observe. They have it stuck in the Jauns of their doors, and covered with glafs, written by their *Laws* of *Cacams*, and signed with the Name of God, which they kill next their hearts in their goings forth, and in their returns. They may print it, but it is to be written on Parchment, prepared of purpose (the Ink of a preferable composition) not with a Quill, but a Cane. They do great reverence to all the Names of God, but especially to *Jeborah*, insomuch that they never use it in their speech. And whereas they handle with great respect the other Books of the Old Testament, the Book of *Eliher* (that part that is Canonical, for the other they allow not of) writ in a long scroll, they let fall on the ground as they read it, because the Name of God is not once mentioned therein, which they attribute to the wisdom of the Writer, in that it might be perused by the Heathen. Their other Books are in the *Spaniſh* Tongue and Hebrew Character. They confess our Saviour to have been the most learned of their Nation, and have this Fable dispersed amongst them concerning him: How that yet a Boy, attending upon a great *Cacam*, at such a time as the Heavens accustomed to open, and whatsoever he prayed for was granted, the *Cacam* opprived

oppressed with sleep, charged the Boy, when the time was come, to awaken him. But he provoked with a frantic desire of peculiar glory (such is their devilish invention) made for himself this ambitious request; that like a God he might be adored amongst men. Which the *Cacam* over-hearing, added thereto (since what was craved could not be provoked) that it might not be till after his death. Whereupon he lived contemptibly, but dead, was, and shall be honoured unto all posterity. They lay withal, that he got into the *Sanctum Sanctorum*, and taking from thence the powerful names of God, did sew them in his Thigh. By virtue whereof he went invisible, rid on the Sun-beams, raised the dead to life, and effected like Wonders. That being often amongst them, they could never lay hands on him, until he voluntarily tendered himself to their fury, not willing to defer his future glory any longer. That being dead, they buried him privately in a Dunghill, left his body should have been found, and worshipped by his followers: when a Woman of great Nobility, seduced by his doctrine, to prevailed with the *Roman Gouvernor*, that he threatened to put them forthwith to the sword, unless they produced the body. Which they digging up, found uncorrupted, and retaining that self-same amiable verity, which he had when he lived, only the hair was fallen from his crown; initiated, as they say, by the *Romish Fryars*. Such, and more horrible blasphemies invent they, which I fear to utter. But they be generally notorious lyars. Although they agree with the *Turk* in Circumcision, defilement of Images, abstinence from Swines flesh, and divers other Ceremonies; nevertheless the *Turk* will not suffer a *Jew* to turn *Mahometan*, unless he first turn a kind of *Christian*. As in Religion they differ from others, so they do in habit, in Christendom enforcedly, here in *Turke* voluntarily. Their under-garments differing little from the *Turk* in fashion, are of Purple cloth; over that they wear Gowns of the same colour, with large wide sleeves, and clasped beneath the chin, without band or collar, on their heads high brimmed Caps of Purple, which they move at no time in their salutations. They have their heads all over, not in imitation of the *Turk*: it being their ancient fashion, before the other was a Nation, as appeareth by *Cherillus* (together with their Language and Bonnets then used) relating of the sundry people which followed *Xerxes* in his *Grecian Expedition*.

*These were a people rarely feature'd, follow'd;
Who unknown, the Phoenician language spoke.
On hills of Solyma by a vast lake
Have they their seat. Their heads they shave and guard
With Helms of horse-skin in the fire made hard.*

*Hujus miranda specie gens eastra fecura
Phoeniam ignota lingua mittebat ab ore,
Sedes huic Solymi montes flagrum prope vacuum,
Toma caput circum s' squallenti vertice equis,
Exuvia capitis duratas igne grecabat.*

Their familiar speech is *Spanish*: yet few of them are ignorant in the *Hebrew*, *Turkis*, *Morisco*, vulgar *Greek* and *Italian* Languages. Their only Studies are Divinity and Physicks: their occupations Brokage and *Ufury*; yet take they no Interest of one ano her, nor lend but upon Pawns, which once forfeited, are un-redeemable. The poorer sort have been noted for Fortune-tellers, and by that deceit to have purchased their sustinance.

*What dream sever you will buy
The Jews will sell you readily.*

*Qualicunque Judæi somnia vendunt;
Joven. Sat.*

They marry their Daughters at the age of twelve: not affecting the single life, as repugnant to Society and the Law of Creation. The Sabbath (their devotions ended) they chiefly employ in nuptial benevolences, as an act of charity befitting well the sanctity of that day. Although no City is without them throughout the *Grand Signior's* Dominions; yet live they with the greatest liberty in *Salonica*, which is almost altogether inhabited by them. Every male above a certain age, doth pay for his head an annual Tribute. Although they be governed by the *Turkis* Justice; nevertheless, if a *Jew* deserve to dye by their Law, they will either privately make him away, or falsely accuse him of a crime that is answerable to the fact in quality, and deserving like punishment. It is no ill turn for the *Franks*, that they will not feed at their Tables. For they eat no flesh, but of their own killing; in regard of the entrails, which being dislocated or corrupted, is an abomination unto them. When so it falls out, though exceeding good (for they kill of the best) they will tell it for a trifle. And as for their Wine, being for the most part planted and gathered

gathered by *Grecians*, they dare not drink of them for fear they be baptized ; a Ceremony whereof we have spoken already. They sit at their meat as the *Turks* do. They bury in the fields by themselves, having only a stone set upright on their graves, which once a year they frequent, burning of incense, and tearing of their garments, for certain days they fast and mourn for the dead, yea, even for such as have been executed for offences. As did the whole Nation at our being at *Constantinople*, for two of good account that were impaled upon stakes, being taken with a *Turkis* Woman, and that on their Sabbath. It was credibly reported, that a *Jew*, not long before, did poyson his son whom he knew to be unrestrainably lascivious, to prevent the ignominy of a publick punishment, or loss by a chargeable redemption. The flesh consumed, they dig up the bones of those that are of their Families ; whereof whole Bark-fulls not seldom arrive at *Joppa*, to be conveyed, and again interred at *Jerusalem*, imagining that it doth add delight unto the souls that did owe them, and that they shall have a quicker dispatch in the general Judgment. To speak a word or two of their Women : The elder mabble their heads in linen, with the knots hanging down behind. Others wear high Caps of plate, whereof some I have seen of beaten gold. They wear long quilted Waite-coats, with Breeches underneath ; in Winter of Cloth, in Summer of Linen, and over all when they stir abroad, Loofe-gowns of Purple, flowing from the shoulders. They are generally fat, and rank of the favours which attend upon florid corpulency. For the most part they are goggle-eyed. They neither thin conversation, nor are too watchfully guarded by their Husbands. They are good Work women, and can and will do any thing for profit, that is to be done by the Art of a Woman, and which suits with the fashion of these Countries. Upon injuries received, or violence done to any of their Nation, they will cry out mainly at their Windows, beating their cheeks, and tearing of their garments. Of late they have been blesst with another *Heller* ; who by her favour with the *Sultan*, prevented their intended Massacre, and turned his fury upon their accusers. They are so well skilled in lamentations, that the *Grecians* hire them to cry at their Funerals.

— plora

*Uteribus semper lacrymis, semper parasit
In fatione sua, aqua expectantibus illam
Quo jubear manare modo —*

Iuv. Sat. 6.

*Fruitful in tears : tears that still ready stand
To fall forth, and but explicit command.*

But now return we unto *Gaza*, one of the five Cities, and that the principal that belonged to the *Palestines*, (called *Philistins* in the Scriptures) a warlike and powerful people, of whom afterwards the whole Land of Promis took the name of *Palestine*. *Gaza* or *Aza* signifieth Strong. In the *Persepolis* Language a Treasury : so said to be called by *Cambyses*, who invading *Egypt*, sent thither the Riches purchased in that War. It was called *Confiania* by the Imperour *Constantine*, *Gaza* again by *Julian*, and now *Gaza*. First, famous for the acts of *Sampson*, who lived in the time of the *Trojan Wars* : (an Age that produced Worthies) whose force and fortunes, are laid to have given to the Poets their inventions of *Hercules*, who lived not long before him. And afterward famous for the two wounds there received by *Alexander the Great*, then counted the principal City of *Syria*. It stands upon a Hill, environed with Valleys, and those again well-nigh closed with Hills ; most of them planted with all sorts of delicate fruits. The building mean, both for form and matter. The best but low, of rough stone, arched within, and flat on the top, including a Quadrangle : the Walls surmounting their Roofs, wrought thorow with Pot-holes, to catch and strike down the refreshing winds ; having Spouts of the same, in colour, shape, and size, resembling great Ordnance. Others are covered with Mats and Hurdles ; some built of Mud, amongst all, not any comely or convenient. Yet there are some reliques left, and some imprecisions that tellifie a better condition. For divers simple Roofs are supported with goodly Pillars of *Parian* Marble ; some plain, some curiously carved. A number broken pieces, do serve for Thresholds, Jauns of doors, and sides of Windows, almost unto every beggarly Cottage. On the North-East corner, and summiety of the Hill, are the ruines of huge Arches sunk low in the earth, and other foundations of a stately Building. From whence the last *Sanzick* conveyed Marble Pillars of an incredible bigness, enforced to saw them alunder ere they could be removed, which he employed in adorning a certain Mosque below in the Valley. The *Jews* do fable this place to have been the Theatre of *Sampson*, pulled down on the head of the *Philistins*. Perhaps some Palace there built by *Ptolemy* or *Pompey*, who re-edified the City or Christian

fian Temple erected by *Constantine*, or else that Castle founded by *Baldwin* the third, in the year 1148. The Castle now being, not worthy that name, is of no importance : wherein lyeth the *Sanzick* (by some termed a *Baffa*) a sickly young man, and of no experience, who governs his Province by the advice of a *More*. His Territories begin at *Arissa*, on the West-side of the City, out of light, and yet within hearing, is the Sea, seven furlongs off ; where they have a decayed and unsafe Port, of small avail at this day to the Inhabitants. In the Valley on the East-side of the City, are many straggling Buildings, Beyond which there is a Hill more eminent than the rest, on the North-side of the way that leadeth to *Babylon*, said to be that (and no question the same described in Scriptures) to which *Sampson* earied the Gates of the City, upon whose top there standeth a Mosque, environed with the Graves and Sepulchres of *Mohammedans*. In the Plain between that and the Town, there stand two high Pillars of Marble, their tops much worn by the weather ; the cause of their erecting unknown, but of great antiquity. South of this, by the way of *Egypt*, there is a mighty Cistern, filled only with the fall of rain, and descended into by large stairs of stone, where they wash their Cloaths, and water their Cattel.

The same day that we came, we left the Caravan, and lodged in the City under an Arch in a little Court, together with our Asses. The door exceeding low, as are all that belong unto Christians, to withstand the sudden entrance of the infolent *Turks*. For they here do live in a subjection to be pitied, not so much as daring to have handsom houses, or to implore their grounds to the molt benefit. So dangerous it is to be esteem'd wealthy. During our abode here, there came a Captain with two hundred *Saphers*, sent by *Murat Baffa*, to raise thirty thousand Dollars of the poor and few Inhabitants of this City. The *Grecians* have certain small Vineyards, but that they have Wine they dare not be known, which they secrete pests in their houses. They bury their Corn under ground, and keep what they are to spend, in long Vessels of Clay, in that it is subject to be eaten with worms (as throughout *Egypt*) and will not last, if not so preserved. In the principal part of the City, they have an ancient Church, frequented also by the *Coptes*. The *Greekish* Women (a thing elsewhere unseen) here cover their faces, dying their hands black, and are apparelled like the *Moor* of *Cairo*. Every Saturday in this Church-yard, upon the graves of the dead, they keep a miserable howling, crying of custom, without tears or sorrow. The *Sabbath* would have extorted from us well-nigh as much money as we are masters of ; which we had hardly avoided, had not the sick *Sanzick* (in that admittid unto our *Phrygian* quitted us of all payments. So that there is no travelling this way for a *Frank*, without special favour.

Thrust out of our Lodging (as we were about to leave it) by the uncivil *Sapher*, who seized on divers of our necessities ; on the nineteenth of March we returned to the Caravan. We paid half a Dollar apiece to the place for our Camels ; and for their hire from *Cairo*, for those of burthen six *Sultanes* ; for such as carried Passengers eight. We gave them two *Sultanes* more apiece to proceed unto *Jerusalem*. Here the Caravan divided, not a small part thereof taking the way that leadeth unto *Babylon*. The next day we also dislodged, leaving the *Jews* behind us, who were there to celebrate their Festival. The Captain of the Caravan departed the night before, taking his way through the mountainous Country by *Hebron*, out of his devotion to visit the Graves of the Patriarchs ; a place of high esteem amongst them, and much frequented in their Pilgrimages. The ancient City (the seat of *David* before he took *Sion* from the *Jebusites*) is utterly ruined. Hard by there is a little Village, seated in the field of *Macpelah*, where standeth a goodly Temple, erected over the Cave of their Burial, by *Helena* the Mother of *Constantine*, converted now into a Mosque. We pass this day through the molt pregnant and pleasant Valley that ever eye beheld ; On the right hand a ridge of high Mountains, (whercon stands *Hebron*) on the left hand the *Mediterranean Sea*, bordered with continued Hills, beset with variety of fruits, as they are for the molt part of this day's Journey. The Champion between about twenty miles over ; full of flowry Hills ascending leisurly, and not much surmounting their ranker Valleys ; with Groves of Olives, and other fruits dispersely adorned. Yet is this wealthy bottom (as are all the rest) for the molt part un-inhabited, but only for a few small and contemptible Villages, pollesled by barbarous *Moors*, who till no more than will serve to feed them ; the grals wate-high, unmown, uncultivated, and uselessly withering. Perhaps so desolate, in that infested by the often recoule of Armies, or masterful *Saphers*, who before they go into the field (which is seldom until the latter

latter end of harvest, left they should starve themselves by destroying of the Corn, are billeted in these rich Pastures, for the benefit of their Horses, lying in Tents: besides them, committing many outrages on the adjoining Towns and distressed Passengers.

Ten miles from *Gaza*, and near unto the Sea, stands *Acalon*, now a place of no note: more than that the *Turk* doth keep there a Garrison. Venerable heretofore amongst those Heathen, for the Temple of *Dagon*, and Birth of *Semiramus*, begotten of their Goddesses *Decretas*. Who inflamed with the love of a certain Youth that sacrificed unto her, and having by him a Daughter; ashamed of her incontinency, did put him away, exposed the Child to the Elements, and confounded with sorrow, threw her self into a Lake replenished with fish, adjoining to the City, and is feigned to have been converted into one of them.

— *Natus*
Decreti, quin verla quanis venitibus artus
Stagna Palatini credunt coluisse figura.
Ovid. Met. I. 6.

— *Or of Decreta tell,*
That did (as Palestine believe) forsake
Her form: and cloath'd with scales liv'd in a lake.
Ovid. Met. I. 6.

Whereupon the *Syrians* abstained from the fish thereof, as reputed Deities. This *Decreta* is said to be that *Dagon* the Idol of the *Akalonites*, (but with what congruity I know not) mentioned in the Scripture, which signifieth the fish of sorrow: who had her Temple close by that Lake, with her image in the figure of a fish, all excepting the face, which resembled a Woman. But the Infant nourished by Doves, which brought her Milk from the Pails of the Pastors, after became the Wife of *Ninus*, and Queen of *Assyria*; whereupon she was called *Semiramus*, which signifieth a Dove in the *Syrian* Tongue. Now when she could no longer detain the Empire from her Son, not enduring to survive her glory, the vanish out of sight; and was said by them to have been translated to the Gods, according to the answer of the Oracle. Others feign with like truth, that she was turned into a Dove;

— *Ut fumpus illius filia pennis*
Extremos aleis in turribus egerit annos.
Ovid. Met. I. 6.

— *Who with assumed wings made her ascent*
To high tops Towers, and there her old age spent.

in memor wherof the *Babylonians* did bear a Dove in their Ensigns: confirmed by the Prophecy of *Jeremiah*, who foretelling of the devestation of *Judea*, advieth them to flye from the Sword of the Dove. Ten miles North of *Acalon* along the shore stands *Azotus*: and eight miles beyond that *Acharon*, now places of no reckoning.

About two of the clock we pitched by *Cane Sedoe*; a ruinous thing, hard by a small Village, and not a quarter of a mile from the Sea, the Caravan lying in deep Pastures without controulment of the Villages. The next day we departed two hours before Sun-rise, descending into an ample Valley, and from that into another, having divers Orchards towards the Sea. The Country fuch (but that without Trees) as we past thorow before: no part so barren, but would prove most profitable, if planted with Vines and Fruits, made more than probable by those that grow about *Gaza*. Passing thorow a spacious field of Olives, about noon we pitched on a little Hill lying East, and within a furlong of *Rama*: called *Ramula* by the *Moor*, which signifieth landy. It is seated on a Plain, on a little rising of the earth, stretching North and South, built of free stone, the streets narrow, the houses contemptible. Yet are there many goodly ruines, which testifie far better building, especially those of the Christian Churches. Here is a Monastery, much of it standing, founded by *Philip* the good, Duke of *Burgundy*; in that place where sometimes stood the Houle of *Nicodemus*: built for the reliet and safety of Pilgrims in their passage to *Jerusalem*. And although quitted by the Friars, yet at this day it serveth to that purpose: called *Sion*-house, and belongeth to the Monastery of Mount *Sion*.

Though out of my way, it will not be far from my purpose, to say someting of *Joppa*, which is a Haven, and was a Town ten miles West of this place, and laid to have been before the general Deluge. Others write that it was built by *Japhet*. It stood upon, and under a Hill, from whence, as *Strabo* reports (but impossible to be true) *Jerusalem* might be discerned. Having an ill Haven, defended from the South and West, with eminent Rocks, but open to the fury of the North: which driving the waves against the ragged cliffs, do make them more turbulent, and the place

lets

lesse safe than the open Sea intensed with tempests. Here reigned *Cepheus* (who re-paired the same, and called it *Joppa*) the Son of *Phoenix*, and Father of *Andromeda*. Who is feigned to have been chained unto a Rock hard by, for the pride of her Mother *Cassiopeia*, there to be devoured by the Monster.

For Mothers tongue unjust Jove charg'd that she
Should suffer here, who from all fault was free.
Whose arms when Perseus saw to hard rocks chain'd,
But that warm tears from her full eye springs rain'd,
And light winds gently fan'd her fluent hair,
He would have thought her marble : 't're awre
Hid fire he assum'd, and astonish'd by
Her beauty, had almost forgot to fly.

— *Hic immortam matrem pendere lingue*
Andromedam poscas injustus iustat Ammon
Quam simil ad duras religat brachia cautes
Vidit Abantides; nisi quod levis aura capillos
Moverat & tepido manabant lumina flent.
Marmoreum ratus effet opus : cratite incisus ignes
Ei flutus eximis correpus imagine formo
Pene luis quatere effit oblitus in aere penas.
Ovid. Met. I. 4.

Who by overcoming the Monster, received her as the reward of his Victory: whom thus *Scaliger* perfonates.

My mother err'd: I suffer ; yet content
For guilty here to die, though innocent.
This form (O mother) bound me here, but mine
Unbound me : therefore fairer fit than thine.
Fairer ; nor Nymphs provoke I with my pride.
Most fair and best, that well the tongue can guide.

Erat genitrix : pector cur filia ? quamquam
Pro fonte in fontem mare perfice juvat.
O mater, nuc me facies huc perditur aqua
Hinc mes mea solvit : Palchior ergo mea est.
Palchior ergo mea est: nec Nymphas provoco
longe:
Palchior & melius sit bene scire loqui.
F. C. Scal.

This is said to have hapned (though intermixed with fiction) about the time that the Judges began to govern in *Israel*. The Inhabitants many years after religiously preferred sundry old Altars, infcribed with the Titles of *Cepheus* and his Brother *Phe-nex*. *Ovid* makes *Aesopia* the Scene of this Story; but is contradicted by *S. Jerom*; back with the credits of *Pliny* and *Mela*. *Marcus Scænus* in his Edil-ship, brought from hence, and produced the bones of this Monster, being by forty foot longer than the Ribs of an Elephant, and the Back-bone half a foot thicker. This City was destroyed by *Ceſtius*: and again (becoming a Receptacle for Pirates) by *Vespafian*, who here built a Castle to prohibit the like outrages. It was called the Port of *Jury*, the only one that it had. Then more convenient than now; much of it choak'd with fand, and much of it worn with the continual assault of the waters. Of the City there is no part standing more than two little Towers, wherein are certain Harquebushes, a crock for the tafeguard of the Harbour. Under the cliff, and opening to the Haven, are certain spacious Caves hewn into the Rock: some used for Ware-houſes, and others for shelter. The Merchandise here im-barqued for Chriftendom are only Cottons: gathered by certain French-men, who reſide at *Rama* in the Houle of *Sion*. The Western Pilgrims do for the moft part arrive at this place, and are from hence conducted to *Jerusalem* by *Atals*, a Greek of *Rama*, and Drugardian to the *Pater-Guardian*, paying seven *Sulmissis* apiece for his Mules, his labour and diſcharge of *Caphor*. The like rate he hath for bringing them back again: a great expence to poor Pilgrims for ſo ſmall a Journey; which muſt be paid, altho they accept not of his conduct. Yet by this means they do paſs ſecurly, he being in Fee with the *Arabians* that poſſeſſ the Mountains.

Now the *Caravan* did again divide: the *Moor* keeping on the way that leadeth to *Damascus*. Here we ſhould have paid two Dollars apiece for our heads to a Sheck of the *Arabs*; but the *Zanzick* of *Gaza* had ſent unto him that it ſhould be remitted. He came unto our Tent, and greedily fed on ſuch Viands as we had ſet before him. A man of tall stature, cloathed in a Gambalock of Scarlet, buttoned under the elkin with a Bofs of Gold. He had not the patience to expect a preſent, but demanded one. We gave him a piece of Sugar, and a pair of Shooes, which he earnestly inquired for, and chearfully accepted. On the two and twentieth of March, with the riling Sun, we departed from *Gaza*. A ſmall remainder of that great *Caravan*, the *Mystrians* (to name them the Christians of the Eafth) that ride *own* upon Mules and Afes being gone before: amongt whom were two *Armenian* Bi-thops, who footeit molt of the way; but when (alighting themſelves) they were mounted by ſome of their Nation. Before we were gone far, we were ſlayed by the *Arabs*, until they had taken *Caphor* of the rest. The *Subaffe* of *Rama* beſides had two *Madiſes*

Madeins upon every Camel. The day thus wasted, did make us midclout that we shold not get that night unto *Jerusalem*, but the misling of our way (for the *Arabs* had left us contrary to the custom) turned our fear to despair. Some six miles beyond *Rama* the Hills grew bigger and bigger, mixed with fruitful Valleys. About two miles farther we ascended the higher Mountains, paying by the way two Madeins a head, but at several places. A passage exceeding difficult; straightened with Wood, and as it were paved with broken Rocks: which by reason of the rain then falling, became no les dangerous to our Camels. At length we came to a small Village where we first discovered our erring. Some countelled to stay, others to proceed; both dangerous alike: the way unknown, unsafe, the Inhabitants Thieves, as are all the *Arabians*. Whilist we thus debated, the night tooe upon us, and bereft us of the election. The much rain enforced us to flee for shelter unto a ruinous Chappel, where distrust set the watch, which we carefully kept till the morning. Betimes we forsook the Village, descending the way we had ascended, guided by the chief of the Town, who for a sum of money had undertaken our conduct to the top of the Mountain: having hired Afars for our more expedition. Yet others crofling us as we returned along the Valley; with thwes of violence, would have extorted more money. Our passage for five hours together lay thorow a narrow straight of the Mountains; much of our way no other than such as seemed to have been worn by the Winters Torrent. We putt by a ruinous Fort, seated near a Fountain; sufficient, when it stod, to have made good that passage. In the way we sprang a number of Partridges; others on each side running on the Rocks, like in colour to those of *Chios*. Ascending by little and little, at length we attained to the top; which over-topt and surveyed all the Mountains that we had left behind us. From hence to *Jerusalem* the way is indifferent even. On each side are round Hills, with ruines on their top; and Valleys such as are figured in the most beautiful Land-skips. The soil, though stony, not altogether barren, producing both Corn and Olives about inhabited places. Approaching the North-gate of the City, called in the times past, The Gate of *Ephraim*, and now of *Damascus*; we only of all the rest were not permitted to enter. When compassing the Wall unto that of the West, commanded by the Castle, we were met by two *Franciscan* Fryars, who saluted and conveyed them to their Covent.

Although divers both upon inquisition and view, have with much labour related the site and state of this City, with the places adjoining, (though not to my knowledge in our Language) immuch as I may seem unto some, but to write what hath been written already: yet notwithstanding, as well to continue the course of this discourse, as to deliver the Reader from many erring reports of the too credulous devote, and too too vain glorious: the one,

Semina in vulgo rugas —————

Do toys divulge —————

The other characted in the remainder carried in that Distick:

autique lingus
Auger, & ex humili tumulo producit Olympum. ————— Still add to what they bear,
Bapt. Mant. l. 3. And of a mole-hill do a mountain rear:

I will declare what I have observed, uswayed with either of their vices.

This City, once fair and glorious, elected by God for his seat, and seated in the midlt of Nations; like a Diadem crowning the head of the Mountains; the Theatre of Mysteries and Miracles; was founded by *Melchisedech* (who is laid to be Sem the son of *Noe*, and that not improbable) about the year of the World 2023, and called *Salem* (by the Gentiles, *Solyma*, as they write, of the Mountains adjoining, but rather the Mountains of the City) which signifieth Peace: who reigned here fifty years. After possessed by the *Jebusites*, by them it was named *Jebus*; who held it wholly or in part eight hundred and four and twenty years: when *Sion* the Fort still remaining in their hands, being assaulted by *David*; they placed the blind, the lame, and other ways impotent, upon the Walls, in contempt of his power, as sufficient to repulse such an enemy. But in fine, he took Mount *Sion* by force, expulsi the *Jebusites*, re-edified and adorned it and the City with goodly buildings: and removing from *Hebron*, made it the seat of his Kingdom. From thenceforth it was called *Jerusalem*, which is to say, *Jerusalim*; converting *b* into *r*, for the better harmony. His Son *Solomon* and the succeeding Kings of *Juda* much enlarged

enlarged the City, then containing in circuit about fifty furlongs: fortified it with stronger Walls and deeper Trenches, hewn out of the living Rock, and added therunto an absolute perfection by the structure of that magnificent Temple, their sumptuous Palaces, and other stately Edifices. In this excellency it continued for four hundred three-score and seventeen years. When destroyed by *Nebuchadnezzar*, for threescore and ten years it lay waste, until the *Jews* returning from that Captivity began to re-edifie the same; which it was un-inmured for three-score and three years after: and then effected by *Nehemiah* in the space of two and fifty days. It contained at that time in circuit three and thirty furlongs: and was after enlarged unto three-score. Adorned by the *Maccabees*; but especially by the many and admirable Buildings erected by *Herod*, it seemed not much to decline from her former beauty and amplitude. This re-built City flourished for the space of five hundred three-score and two years: and then was destroyed by the wrath of God, and fury of *Titus*: wherein eleven hundred thousand of the rebels were slain, and the City burnt, and civil butcheries most dolorfully perfidized. Only three Towers, *Hippicus*, *Pha-saelium* and *Marissime* (built by *Herod* and adjoining to his Palace) he left unrazed, exceeding the rest in greatness and beauty; and a part of the Wall which environed the Welt of the City: both to be a defence to the *Romanis*, and to declare unto posterity the strength of the place, and valour of the Vanguishers. But three-score and five years after, *Aelius Adrianius* inflicting on the rebellious *Jews* a wonderful slaughter, tubverted thole remainders, and sprinkled Salt upon the foundation. Where not long after he built a City, but les in circuit: taking in Mount *Calvary*, and a part of Mount *Gibon*, with a Valley between; which lay on the Welt-side, and were excluded in the former City: setting over the Gate that openeth towards *Bethlehem* the Portraiture of a Swine: prohibiting the *Jews* for ever to enter, or so much as to look upon it from any more eminent Mountain: and after his own name named it *Alia Capitolia*. But not long after inhabited by Christians, and dignified with a Patriarchal See, it recovered the ancient name of *Jerusalem*; and remained for five hundred years in the possession of the Christians, but not without sundry persecutions. Then taken by the *Saracens* in the year of our Lord 636, won by *Godfrey Buleus* in the year 1099, and taken by *Saladine* in 1187, it was finally conquered by *Selymus* in the year 1517, and is now called the *Cuds* of the *Mosomans*, which signifieth Holy. So that from the first foundation to this present 1611, three thousand five hundred and six and forty years are expired.

This City is seated upon a rocky Mountain: every way to be ascended (except a little on the North) with steep descents, and deep Valleys naturally fortified: for the most part environed with other not far removed Mountains, as if placed in the midlt of an Amphitheater. For on the East is Mount *Oliver*, separated from the City by the Valley of *Jeboaphat* (which also circleth a part of the North) on the South the Mountain of *Offense*, interposed with the Valley of *Gebinnon*: and on the Welt it was formerly fenced with the Valley of *Gibon*, and Mountain adjoining. To speak somethimg thereof as it flourished in the days of our Saviour; it was divided then into four parts, separated by several Walls, stretching East and Welt, as if so many several Cities. The next the South over-looking the rest, and including Mount *Sion*, was then called, The upper City, but before, The City of *David*. In the midlt whereof he erected a strong and magnificent Castle, the Seat of the succeeding Kings. In the Welt corner and upon the wall stood his Tower, of which we shall speak hereafter, as of his Sculptrie, the *Canaclum*, the houle of *Anas*, and that of *Caiaphas*. Here King *Herod* built a sumptuous Palace, containing two Housles in one, which he named by the names of *Cesar* and *Agrippa*: adorned with Marble, and shining with Gold: in cost and state superior to the Temple. The walls of this part of the City broken down by *Antiochus* were strongly repaired by the *Maccabees*; which adjoining every way with the downfall of the Rock did make it impregnable. But *Sion* raised in that general subversion, is now for the most part lett out of the City. From the upper City they descended into the nether, over a deep Trench, which was called *Tyron*, and plentifully inhabited; now fill'd with rubble, and hardly distinguishable. This part, as some deliver, was named the daughter of *Sion*; in greatness by far exceeding the Mount. On the East tide of this *Sion*, upon Mount *Maria* stood that glorious Temple of *Solomon*: and between it and the Mount *Sion*, his Throne, his Palace (which by a high Bridge had a passage into the Temple) the Palace of the Queen, and the houle of the Grove of *Libanus*: now all without the walls of the City. Welt

West of the Temple, and on a high Rock, the place of the *Maccabees* was seated, which surveyed the whole City, after re-edified, and dwelt in by King *Agrippa*, near unto which stood the Theatre built by King *Herod*, adorned with exquisite Pictures; expressing the Conquests, Trophies, and Triumph of *Augustus*. Against the South corner of the Temple stood the Hippodrom, made also by *Herod*; wherein he intituled divers Exercises, of five years continuall; in honour of the Emperour. And when he grew old, and unrecovably sick, knowing how acceptable his death would be to the *Jews*, he caused the chief of them to be assembled together, and to be there shut up: that his death accompanied with their slaughter, might at that time in despite of their hatred, procure a general lamentation. Within the West Wall of the City, and near it, was Mount *Aera*, steep and rocky, where once stood a Citadel erected by *Antiochus*, and railed by *Simon*, who abated the extraordinary height thereof, that it might not surmount the Temple: whereon *Helena* Queen of the *Adiabenes* (a Nation beyond *Euphrates*) built her Palace; who converting from Paganism to Judaism, forsook her Country, and dwelt in *Jerusalem*. Afterward embracing Christian Religion. She much relieved the distressed Christians in that Famine prophesied of by *Agabus* (which hapned in the Reign of *Cladivus Caesar*) with the Corn he bought, and caused to be brought out of *Egypt*. Without the City she had her Sepulchre not far from the Gate of *Ephraim*; adorned with three Pyramids, and undenouilshed in the days of *Eusebius*. On the North side of *Aera* stood *Herod's* Amphitheater, spacious enough to contain fourscore thousand people, imitating in the thews there exhibited, the barbarous cruelty of the *Romans*. Near unto the North Wall of this second part stood the Common Hall, and Courts of Justice. And adjoining well-nigh to the North side of the Temple, upon a steep Rock fifty Cubits high, stood the Tower of *Baris*, belonging to the Priest of the Race of *Asmoneus*. But *Herod* obtaining the Kingdom, and considering how convenient a place it was to command the City; built thereon a stately strong Castle, having at every corner a Tower, two of them being fifty Cubits in height, and the other two threescore and ten; which, to infinite with *Antonia*, he called *Antonia*. In this the *Romans* did keep a Garrison, suspicuously over-eying the Temple: left the *Jews* being animated with the strength thereof, should attempt some innovation: unto which it was joined by a Bridge of marvellous height, which paffed over the artifical Valley of *Cedron*. On the North side of *Antonia*, a Gallery crossed the Street (whereof we shall speak hereafter) unto the Palace of the Roman President. Now for the third City, which was but narrow; and whose length did equal the breadth of the other: the West end thereof as the circuit then ran, was wholly possessed by the Royal Mansion of King *Herod*; confining on the three Walls: for cost excessive, and for strength impregnable; containing Groves, Gardens, Fish-ponds, and other places of delight, and for exercise. On the South-east corner of the wall stood *Mariamnes* Tower, fifty Cubits high, besides the natural height of the place, of excellent workmanship: built in the memory, and retaining the name of his too wellbeloved Wife by him rashly murdered. On the South-west corner stood that of *Phasolus*; threescore and ten Cubits high: called after the name of his Brother, (who dashd out his own brains; being contrary to the Law of Nations, surprised and imprisioned by the *Partibians*) exceeding strong, and in form resembling the Tower of *Pharus*. And in the North wall on a lofty hill stood the Tower of *Hippie*, eighty four Cubits high, foursquare, and having two spires at the top: in memorial of the *Hippici* his two friends, and both of them slain in his Wars. In this third City were the Houtes of many of the Prophets: and that of *Mary* the Mother of *John*, *Mark*, frequented by the Primitive Christians. The fourth part of *Jerusalem* lay North of this, and was called the New City: once but a Suburb to the other, and inhabited by the baser Tradefinen. The out-wall of which was re-edified by King *Agrippa*, and made of a wonderful strength, (the whole City only on that side affilable) in the height twenty five Cubits, and fortified with ninety Towers, two hundred Cubits distant from each other. The foil where the New City stood, and a part of the next, is now left out of the walls of *Jerusalem*.

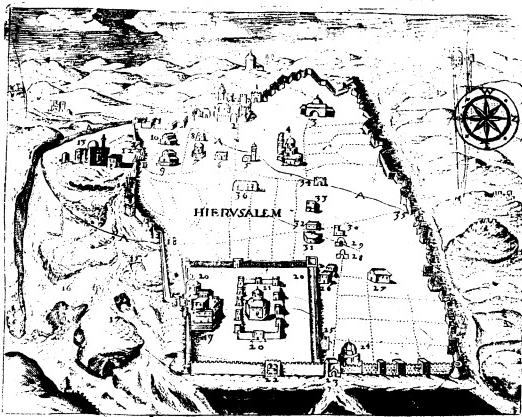
Thus little of much have I spoken, and yet by these few imperfect lineaments the perfection therof may be in some fort conjectured. More will be said when we speak of the Modern exactly represented in the following Figure, with the site of the remarkable places: wherof mention is made in the proecls of our Journal.

Hic genua, hic animum, hic lachrymas, hic carmina ponō: My knees, affections, tears, wife, here place I:
Mensque mea ad partium tuberculat aucta polun. My enlarged soul to her heavenly home doth flite.
O promis'd

O promis'd now, populo promissa vetusto;
That gav'st blst laws of freedom to ensue:
Why left a widow? O what scars disgrace!
Thy look'st who thou hast back thy sacred face!
Earth, how shall I thee praise! a fair heaven made,
We made of heaven; are in base earth array'd.
Thou need'st no praise, nor can our Muse thee adorn
Let glories twice that us for thee hast born.

I. C. Scal.

O promis nov, populo promissa vetusto:
Que libertatis iura bearas datus,
Cur viuis, orbi, jaces? sancti que vulnera vultus:
Quis fuit aetheria qui fecit ille genas?
Quam te terra canat? coquim illig que faſa serenum ess
Nos fasti è celo fordiſa terra sumus
Tu nec laudis eges; nec nostro augebere cantu:
At me abs te dici, gloria uirgine tua est.



1. The Gate of Joppa.
2. The Castle of the Pisans.
3. The Monastery of the Franciscans.
4. The Temple of the Sepulchre.
5. A Mosque, once a Collegiate Church, where stood the house of Zebedaeus.
6. The Iron Gate.
7. The Church of St. Mark, where his house stood.
8. A Chapel, whereon stood the house of St. Thomas.
9. The Church of St. James.
10. The Church of the Angels, where once stood the Palace of Anna the High Priest.
11. The Port of David.
12. The Church of St. Saviour, where stood the Palace of Caiaphas.
13. A Mosque, once a godly Temple there standing where stood the Gennacum.
14. Where the Jew would have taken away the body of the Bleſſed Virgin.
15. Where Peter wept.
16. The Fountain Silo.
17. The Fountain of the Bleſſed Virgin.
18. Port Sterquilin.
19. The Church of the Purification of the Bleſſed Virgin, now converted into a Mosque.
20. The Court of Solomon's Temple.
21. A Mosque, where stood the Temple of Salomon.
22. The golden Gate.
23. The Gate of St. Steven.
24. The Church of Anne, now a Mosque.
25. The Pool Bethesda.
26. Where the Palace of Pilate stood.
27. Where stood, as they say, the Palace of Herod.
28. Pilate's Arch.
29. The Church of the Bleſſed Virgin swimming.
30. Where they met Simon of Cyrene.
31. Where the rich Gloton dwelt.
32. Where the Pharise dwelt.
33. Where Veronica dwelt.
34. The Gate of Justice.
35. Port of Ephraim.
36. The Barcar.
37. The Circuit of part of the old City.

We entred as aforesaid, at the West gate, called the Gate of *Joppa*. On the right hand, and adjoining to the wall, there standeth a small ill-fortified Castle; yet the only Fort that belongeth to the City, weakly guarded, and not over-well stored with Munitions; built by the *Pisans* at such time as the Christians inhabited this City. Turning on the left hand, and ascending a part of Mount *Gibon*, we came to the Monastery of the *Franciscans* (now being in number between thirty and forty) who in the year 1561, thrif out of that which they had on Mount *Sion*, had this place assigned them. But of the Founders name I am ignorant: nor is he much wronged by being forgotten, since so mean a building can give no fame to the builder.

The *Pater-guardian* with due complement entertained us; a reverend old man of a volatile tongue, and winning behaviour. His Name *Caudenius*, his Nation *Italy*, every

M 2 third

third year they are removed, and a successor elected by the Pope, from whom they have a part of their exhibition; the rest from the *Spaniard*, and *Florentine*. Nor is it a little that they get by the relief of the Pilgrims of Christendom. For all that come must repair to their Covent, otherwise they shall be accused for spies, and suffer much trouble; the *Roman* Catholicks rewarding them out of devotion, and the rest out of courtesy; which, if short of their expectations, they will repine at as losers. We four, for eight days entertainment, bestowed little lels among them than 100 Dollars; and yet they told us that we had hardly paid for what we had eaten. A costly rate for a Monastical diet. But the *Turk* is much more fierce upon them; awaiting all advantages that may give a colour to extortion. A little before our coming, a *Turk* being denied by a Friar of some trifle that he requested, gave himself such a blow upon the nose, that the blood gushed forth; and presently exclaiming as if beaten by the other, complained to the *Sanzack*; for which *Anania* they were compelled to part with eight hundred Dollars. Brought much behind-hand, as they alledge, with such losses; they use oft to rehearse them as motives unto charity.

The Covent had also another in-come by the Knights of the Sepulchre, who pay thirty *Sultanes* a piece to the *Pater-guardian*, who by the virtue of his Patent doth give them that dignity. The Kings of *France* were Sovereigns of that Order; by whom it was instituted in the year 1099, who granted them divers immunities. They bare five crois gules, in form of that which is at this day called, The *Jerusalem Crois*; representing thereby the five wounds that violated the body of our Saviour. None were to be admitted, if of a defamed life, or not of the Catholick Religion. They are to be Gentlemen of Blood, and to have sufficient means to maintain a port agreeable to that Calling, without the exercise of mechanical Sciences. But now they will except against none that bring money; insomuch, that at our being there they admitted of a *Roman*, by trade an Apothecary, late dwelling in *Aleppo*. They take the Sacrament to hear every day a Mass, if they may conveniently: If Wars be commenced against the Infidels, to serve there in person, or to send others in their stead no lels serviceable: To oppugn the persecutors of the Church; to shun unjust Wars, dishonest gain, and private Duels. Lastly, to be reconcilers of dissention, to advance the common good, to defend the Widow and Orphane, to refrain from swearing, perjury, blasphemy, rapine, usury, sacrilege, murder, and drunkennes; to avoid suspected places, the company of infamous persons, to live chastly, irreproably, and in word and deed to shew themselves worthy of such a dignity. This Oath taken, the *Pater-guardian* layeth his hand upon his head, as he kneeleth before the entrance of the Tomb, bidding him to be loyal, valiant, virtuous, and an undaunted Souldier of Christ, and that holy Sepulchre. Then gives he him the Spurs, which he puts on his heels, and after that a Sword (the fame, as they say, which was *Codfrey of Bellion*) and bids him use it in defence of the Church, and himself, and to the confusion of Infidels; sheathing it again, he girts himself therewith. Who then ariseth, and forthwith kneeling close to the Sepulchre, inclining his head upon the same, he is creyd by receiving three strokes on the shoulder, and by saying thrice, *I ordain thee a Knight of the Holy Sepulchre of our Lord Jesus Christ, in the Name of the Father, the Son, and the Holy Ghost*. Then killies he him, and puts about his neck a Chain of Gold, whereat hangeth a *Jerusalem Crois*; who arising, killies the Sepulchre, and restoring the aforesaid Ornaments, departeth. From the top of this Monastery you may survey the most part of this City, whereof much lies waste; the old buildings (except some few) all ruined, the new contemptible, none exceed two stories; the under no better than Vaults; the upper arched above, and standing upon Arches, being well confirmed against fire, as having throughout no combustible matter; the Roofs flat, and covered with plaister. Inhabited it is by Christians out of their devotion; and by *Turks*, for the benefit received by Christians: otherwise perhaps it would be generally abandoned.

After a little refreshment, the same day we came (which was upon *Maundy Thursday*) we went into the Temple of the Sepulchre; every one carrying with him his Pillow and Carpet. The way from the Monastery continues in a long descent, the East-side of *Gibon*; and then a little ascendet to *Mount Calvary*. *Mount Calvary*, a rocky Hill, neither high nor ample, was once a place of publick execution; then without, but now well-nigh within the heart of the City; whereupon the Emperor *Adrian* erected a Fane unto *Venus*. But the virtuous *Helena* (of whom our Country may justly glory) overthrew that receptacle of Paganism, and built in the room thereof this magnificent Temple; which not only poufeth the *Mount*, but the Garden below, together with a part of the Valley of *Carcass* (so called, that

that they threw therto the bodies of the executed) which lay between *Mount Calvary* and the Wall of the old City. The Frontispiece opposting the South, of an excellent Structure;



A. The Chappel of the Immolation of Isaac.

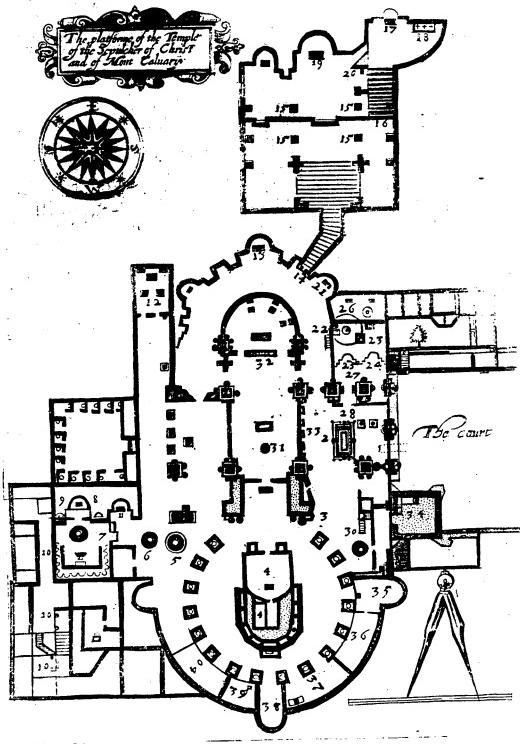
B. The acent therunto.

having two joyning doors, the one now walled up, supported with Columns of Marble, over which a Transom engraven with historical Figures; the Walls and Arches crested and garnished with Flority. On the left hand there standeth a Tower, now something ruined (once, as some say, a Steeple, and depryed by *Saldas* of Bells, unsufferable to the *Mahometans*:) on the right hand, by certain steps, a little Chappel is ascended; coupled above, and sustaine at the corners with Pillars of Marble. Below, thorow a Wall, which bounds the East-side of the Court, a pair of stairs do mount to the top of the Rock (yet no Rock evident;) where is a little Chappel built (as they say) in the place where *Abraham* would have sacrificed *Isaac*; of much devotion, and kept by the Priest of the *Abifines*. This joyneth to the top of the Temple, level, and (if I forget not) floored with Plaister. Out of the Temple there arise two ample Cupuloes: that next the East (covering the East-end and Iles of the Chappel) to be ascended by steps on the outside: the other over the Church of the Sepulchre, being open in the middle. Oh, who can without sorrow, without indignation, behold the enemies of Christ to be the Lords of his Sepulchre! who at factival times sit mounted under a Canopy, to gather mony of such as do enter: the profits arsing therof, being farmed at the yearly Rent of eight thousand *Sultanes*. Each Frank pays fourteen (except he be of some Religious Order, who then, of what Secte soever, is exempted from payments) wherein is included the Impost due at the Gate of the City: but the Chritians that be subject to the *Turk* do pay but a trifle in respect thereof. At other times the door is sealed with the Seal of the *Sanzack*, and not opened without his direction: whereat there hang seven Cords, which by the Bells that they ring give notice to the seven severall Sects of Chritians (who live within the Temple continually) of such as would speak with them; which they do thorow a little Wicket, and thereat receive the Provision that is brought thither. Now to make the Foundation even in a place so uneven, much of the Rock hath been hewn away, and parts too low supplied with mighty Arches: so that those natural forms are utterly deformed, which would have better satisfied the beholder; and too much regard hath made them lels regardable. For, as the Satyr speakeith of the Fountain of *Agera*.

*How much more venerable had it been
If grass had cloth'd the circling banks in green,
Nor Marble had the native Trophies marr'd.*

— quanto præstantius esset
Numen aquæ viridi si margine clauderet undas
Herba, nec ingenuis violente marmora Tophum.
Juv. Sat. 3.

The Roof of the Temple is of a high pitch, curiously arched, and supported with great Pillars of Marble; the out-iles gallery'd above: the universal fabrick stately and sumptuous. But before I descend unto a particular Description, I will present you with the Platform, that the intricacies thereof may be the better apprehended.



1. The Entrance.
2. The Stone of the Anointing.
3. The passage to the Sepulchre.
4. Where Christ appeared to Mary Magdalene.
5. Where Mary Magdalene stood.
6. The Chapel of the Apparition.
7. The Altar of the Scourging.
8. The Altar of the holy Ghosts.
9. The Roma belonging to the Latines.
10. The Chapel of the Angels.
11. The Prison of Christ.
12. The Chapel of the division of his Garments.
13. The descent into the Chapel of S. Helena.
14. The descent into the Chappel of St. John.
15. The sweating Pillars.
16. The descent into the place of the invention of the Cross.
17. Where the Cross of Christ was found.
18. Where the two others were found.
19. The Chappel of S. Helena.
20. Her Seat.
21. The Chappel of the Desision.
22. The ascent to the Mount Calvary.
23. The Chappel of the Immolation of Isaac.
24. Where Christ was nailed to the Cross.
25. Where Crucified.
26. Where they kept the Altar of Melchisedec.
27. The Rent of the Rock.

28. The Chappel of St. John.
29. Where the Virgin Mary and St. John stood at the time of the Passion.
30. The pitch which they call the Navel of the World.
31. The Quire of the Church.
32. Sepulchre.
33. The Foundation of the Tower.
34. The Chapel of the Abittines, over which the Chapel of the Armenians.
35. The Chapel of the Jacobites.
36. The Chapel of the Coptes.
37. The Sepulchre of Joseph of Arimathea under ground.
38. The Chapel of the Georgians.
39. The Chapel of the Maronites.
40. The Chapel of the Maronites.

After we had disposed of our Luggage in part of the North-gallerie belonging to the Latines, the Confessor offered to shew us the holy and observab'e places of the Temple, which we gladly accepted of; he demanding first, if Devotion and Curiosity had possest us with that desire. So that for omitting *Pater Nosters* and *Ave Maries*, we lost many years indulgences, which every place doth plentifly afford to such as affect them; and contented our selves with an historical Relation. Which I will no declare in order as shewn, but take them as they lie from the first entrance of the Temple. Right against the door, in the mid of the South Ile, and level with the Pavement, there lyeth a white Marble, in form of a Graves-stone, environed with a Rale of Brus about a foot high: the place (as they say) where *Joseph of Arimathea* and *Nicodemus* anointed the body of our Saviour with sweet Ointments. This they kiss and kneel to, rubbing therupon their Crucifixes, Beads, and Handkerchiefs yea, whole Wbs of Linen, which they carry into far Countries, and preserve the same for their shewing sheets. Over this there hang seven Lamps, which burn continually. Against the East end of the stone there is a little Chappel. Near the entrance, on the right hand, stands the Sepulchre of *Godfrey of Balloigny*; with a Latine Epitaph, thus Englished.

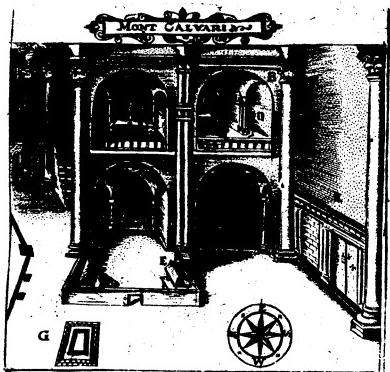
Here lieth the renowned Godfrey of Balloigny, who won all this Land to the worship of Christ. Rest my soul in peace, Amen.

Hic jacet incolitus Godefridus de Buglion, qui totam istam terram acquisivit cultu Christiano cujus anima requiescat in pacem. Amen.

On the left hand his Brother *Baldwinis*, with this Inscription:

Rex Baldwinus, Judas alter Machabeus, Spes patriæ, vigor Ecclesie, virtus urruissimæ: Quam probantibus qua dona tributa ferantur, Caesar, Ægypti Dan, ac homicida Damascus, Proh dolor! in modico clauditur hoc tumulus. O grief! within this little Tomb doth lie.

The first and second King of *Jerusalem*. The farther end of this Chappel, called the Chappel of St. John (and of the Anointing, by reafon of the stone which it neighboureth) is confin'd with the foot of *Calvary*, where on the left side of the Altar there is a Cleft in the Rock, in which, they say, that the head of *Adam* was found, as they will have it, there buried; others say in *Hebron*, that his bones might be sprinkled with the real blood of our Saviour, which he knew shold be shed in that place by Propheticall fore-knowledge. Over this are the Chappells of Mount *Calvary*, ascend'd on the North-side thereof by twenty steps; the highest hewn out of the Rock, as is a part of the passage, obscure and extraordinary narrow. The floor of the first Chappel is checker'd with divers coloured Marbles, not to be trod upon by feet that are shod. At the East-end, under a large arched concave of the Wall, is the place wheron our Saviour did suffer, which may assuredly be thought the same: and if one place be more holy than another, reputed in the World the most venerable. He is void of scle, that fees, believes, and is not then confounded with his passion. The Rock there riseth half a yard higher than the Pavement, level above, in form of an Altar, ten foot long, and six foot broad; flagged with white Marble, as is the Arch and Wall that adjoyneth. In the mid is the place wherein the Cross did stand, lined with Silver, gilt, and unbossed. This they creep to, prostrate themselves thereto, kiss, salute; and such as use them, sanctifie therein their Beads and Crucifixes. On either side there standeth a Crois: that on the right side, in the place where the good Thief was crucified; and on the left, where the bad; divided from Christ by the rent of the Rock (a figure of his Spiritual separation) which clove asunder in the hour of his passion. The infides do telligne that Art had no hand therin; each side to other being answierably rugged, and there were unaccessible to the Work-man. That before spoken of, in the Chappel below, is a part of this, which reacheth (as they say) to the Center. This place belongeth to the *Georgians*: whose Priests are poor, and accept of alms. No other Nation pay Mass on that Altar: over which there hang forty fix Lamps, which burn continually; On the self-same floor, of the self-same form in that other Chappel belonging to the *Latines*, divided



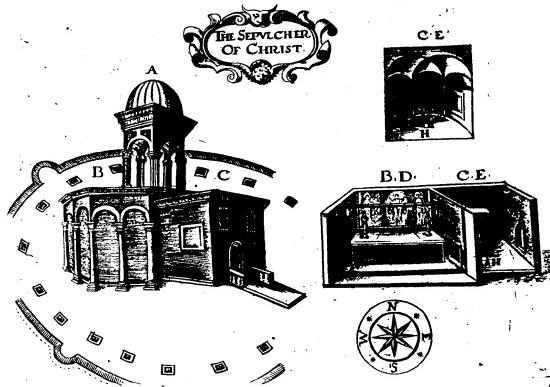
A. The first Chapel of Mount Calvary.
B. The second Chapel.
C. The Cross in the Rock.
D. The cleft continuing in the Chappel below, where, they say, the head of Adam was found.
E. The Sepulchre of Godfrey of Bulloigne.

F. The Sepulchre of King Baldwin.
G. The Stone of the Anointing.
H. The descent to Mount Calvary.
I. The descent into the place of the invention of the Cross.
K. The Door that enters into the Temple.

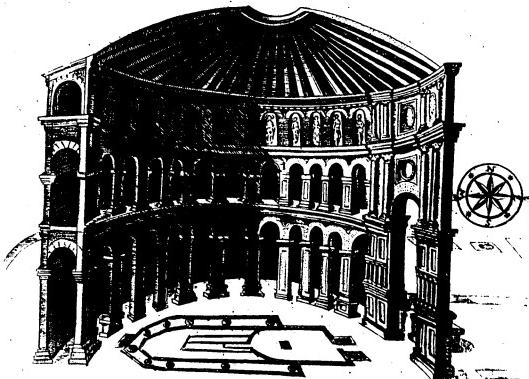
only by a Curtain, and entered thorow the former. In the midit of the Pavement is a Square, inchaied with stones of different colours, where Christ, as they say, was nailed upon the Cross. This place is too holy to be trod upon. They wear the hard stones with their soft knees, and heat them with their fervent kisses; prostrating themselves, and tumbling up and down with such an over-active Zeal, that a fair Greek Virgin ere aware, one morning shewed more than she intended: whom the Friar that helpt the Pricilt to say Mass, took at the bound, that echoed again, and disturbed the mournful Sacrifice with a mirthful clamour, the poor Maid departing with great indignation. Over the Altar, which is finely set forth, three and thirty Lamps are maintained. These two Chappels looking into the Temple, are all that possess the summit of the Rock: excepting that of the Immolation of *Iacobus*, without, and spoken of before; and where they keep the Altar of *Melchisedec*. Opposite to the door of the Temple, adjoining to the side of the Chancel, are certain Marble Sepulchres without Titles or Epitaphs. Some twenty paces directly West from Mount Calvary, and on that side that adjoyneth to the Tower, a round white Marble, level with the Pavement, retaineth the memory (as they say) of that place where the Blest Virgin stood, and the Disciple whom Christ loved, when from the Cross he commanded each to other, over which there burneth a Lamp. A little on the right hand of this, and towards the West, you pass between certain Pillars into that part of the Church which is called, The Temple of the Resurrection, and of the holy Sepulchre. A flatly Round, cloistered below and above, supported with great square Pillars, flagged heretofore with white Marble; but now in many places deprived thereof by the sacrilegious Infidels. Much of the neather Cloister is divided into sundry Chappels belonging unto several Nations and Sects, where they exercise the Rites of their several Religions. The first, on the left hand, to the *Abissini*, the next to the *Jacobites*, the third to the *Coptes* (clofe to which, on the left side of another, there is a Cave hewn out of the Rock, with a narrow entrance, the Sepulchre of *Joseph of Arimathea*) the fourth to the *Georgians*, and the fifth to the *Mironites*. The Chapel of the *Armenians* possesseth a great part of the Gallery above; and the rest, lying towards the North, belongeth to the *Latines*, though not employed to Religious uses. Now between the top of the upper Gallery, and extreme of the upright Wall, in several Concavities, are the Pictures of divers of the

Saints

Saints in Molaique work, full-fac'd, and unheighted with shadows, according to the Grecian painting; but much defaced by malice, or continuall. In the midit, on the South-side, is the Emperor *Constantine's*, opposite to his mothers, the memorable Fountains. This Round is covered with a Capo sustained by Rafters of Cedar, each of one piece, being open in the midit like the Pantheon at Rome, whereat it receiveth the light that it hath, and that as much as sufficeth. Just in the midit, and in view of Heaven stands the glorified Sepulchre, a hundred and eight feet distant from Mount Calvary, the natural Rock surmounting the sole of the Temple, abated by Art, and hewn in the form of a Chappel,



A. The Cupolo.
B. The Sepulchre.
C. The Portico.
D. The Altar within.
E. The inside of the Portico.
F. The entrance of the Portico.
G. The entrance of the Sepulchre.
H. The stone, wherein they erroneously say, that the Angel sate.



more

more long than broad, and ending in a semi-circle, all flagged over with white Marble. The hinder part being something more eminent than the other, is environed with ten small Pillars adjoining to the wall, and sustaining the Cornish. On the top (which is flat) and in the midst thereof, a little Cupolo covered with Lead is erected upon six double, but small Corinthian Columns, of polished Porphyry. The other part, being lower than this by the height of the Cornish, smooth above, and not so garnished on the sides (serving as a Lobby or Portico to the former) is entered at the East end; (having before the door a long pavement, erected something above the floor of the Church included between two white Marble walls, not past two foot high) and consisting of the self-same Rock, doth contain therein a Concave about three yards square, the Roof hewn compas, and flagged thoroughout with white Marble. In the midst of the floor there is a stone about a foot high, and a foot and half square, whereon, they say, that the Angel fate, who told the two *Maries* that our Saviour was risen. But St. Matthew saith, he fate upon the great stone which he had rolled from the mouth of the Sepulchre; which, as it is said, the Empress caused to be conveyed to the Church of *Saint Saviour*, standing where once stood the Palace of *Caiaphas*. Out of this a passage thorow the midst of the Rock, exceeding not three feet in height, and two in breadth, having a Door of grey stone with hinges of the same, un divided from the natural, affordeth a way to creep thorow into a seconc Concave, about eight foot square, and as much in height, with a compact Roof of the solid Rock, but lined for the most part with white Marble. On the North-side there is a Tomb of the same, which possesseth one half of the Room; a yard in height, and made in the form of an Altar, in somuch that not above three can abide there at once; the place no larger than affordeth liberty for kneeling. It is said, that long after the Resurrection, the Tomb remained in that form wherein it was when our Saviour lay there; when at length, by reason of the devout Pilgrims, who continually bore away little pieces thereof (relicues, whereunto they attributed miraculous effects) it was inclosed within a gate of Iron. But a seconc inconveniency, which proceeded from the Tapers, hair, and other offerings thrown in by Votaries, which defiled the Monument, procured the pious *Helena* to enclose the same within this Marble Altar, which now belongeth to the *Latines*, whereon they only say Mass, yet free for other Christians to exercize their private devotions, being well set forth, and having on the far side an antique and excellent Picture demonstrating the Resurrection. Over it perpetually burneth a number of Lamps, which have fullyd the Roof like the in-side of a Chimny, and yields unto the Room an immoderate fervour. Thousands of Christians perform their vows, and offer their tears yearly, with all the exprestions of sorrow, humility, affection and penitence. It is a frozen zeal that will not be warmed with the sight thereof. And, Oh that I could retain the effects that it wrought, with an unfainting perseverance! who then did dedicate this hymn to my Redeemer.

Saviour of mankind, Man, Emanuel:
Who sinless died for sin, who vanquish'd Hell:
The first-fruits of the Grave, whose life did give
Light to our darkness; in whose death we live:
O strengthen thou my faith, correct my will,
That mine may thine obey; protect me still,
So that the latter death may not devour
My soul seal'd with thy seal. So in the hour
When thou, whose body sanctifi'd this Tomb,
Unjustly judg'd, a glorious Judge hast come
To judge the world with justice; by that sign
I may be known, and entertain'd for thine.

Without, and to the West end of this Chappel, another very small one adjoineth, used in common by the *Egyptians* and *Athopians*. Now on the left hand, as you pass unto the Chappel of the Apparitions, there are two round stones of white Marble in the floor: that next the Sepulchre covering the place where our Saviour, and the other where *Mary Magdalene* stood (as they say) when he appeared unto her. On the North-side, and without the limits of the Temple, stands the Chappel of the Apparitions, so called (as they say) for that Christ in that place did

did shew himself to his sorrowful Mother, and comforted her, pierced with anguish for his cruel death, and ignominous sufferings. This belongeth to the *Latines*, which serveth them also for a Vestry; from whence they proceed unto their pompous Processions. On the East side there stand three Altars: that in the midis in a Clofet by it self, dedicated to God and our Lady. That on the right hand is called The Altar of the Holy Crois, wherof a great part was there (as they say) reserved. But when *Sultân Salymax* imprisioned the Friars of Mount *Sion*, (whom he kept in durance for the space of four years) the *Armenians* stole it from thence, and carried it to *Sebasia* their principal City. That on the left hand in the corner, and near unto the entrance, is called the Altar of the *Scourging*; behind which there is a piece of a Pillar, of that (as they say) wherunto our Saviour was bound when they scourged him. This stood on Mount *Sion*, and there supported the Portico to a Church in the days of Saint *Jerome*; when broken by the *Saracens*, the pieces were re-collected, and this part here placed by Christians. The rest was distributed by *Paul the Fourth* unto the Emperour *Ferdinand*, *Philip King of Spain*, and the Signory of *Venice*; in honour whereof they celebrate the sixth of *April*. It is (as I remember) about three foot high, of a dusky black veined Marble, spotted here and there with red; which they affirm to be the marks of his blood wherewith it was besprinkled. Before it there is a Grate of Iron, in somuch as not to be toucht but by the mediation of a stick prepared for the purpose; being buttoned at the end with Leather, in manner of a foil, by which they convey their kisles, and bleſſ their lips with the touch of that which hath touched the Relique. Through the aforesaid Vestry, a passage leads into certain Rooms, heretofore a part of the Colledge of the Knight-Templars: an Order erected by the Princes of France (of whom the chief were *Hugo de Paganis* and *Godefredus à Sando Andamaro*) about the year of our Lord 1119, in the days of *Baldwin the Second*, who affigned them this place adjoining to the Temple, and whereupon they were called Templars. It is said, that they received their institutions from *St. Bernard*, together with their white Habit: and after that, the red Croſ from *Eugenius* the Third Pope of that Name: The one a ſymbol of innocence, the other of not to be refuled Martyrdom; and of the blood which they were profouely ſo thid in defence of this Country. At firſt they grew glorious in Arms; then rich in Revenues: which corrupted their virtues, and betrayed them to the moſt deteſted kinds of laciviousſtſ: Inſomuch as by a general Council held in *Vienna*, in the year 1312, the Order was extinguiſh'd, and their Lands for the moſt part conſered upon the Knight-Hoſpitaſſeis of Saint *John of Jerusalem*, of whom we shall ſpeak when we come unto *Malta*. The Temples in *London* belonged unto them: where in the Church (built round in imitation of this) divers of their Statues are to be ſeen, and the poiture used in their burials. Here the *Franciscans* entertained us during our abode in the Temple. Returning again through the Chappel of the Apparitions, a little on the left hand there is a concave in the Wall, no bigger than to contain two persons beſide the Altar, which is called the Chappel of the Angels: belonging alſo to the *Latines*, but lent by them to the depifed *Nefrians* during the celebration of *Easter*. Winding with the Wall along the outward North-Alley of the Chancel, at the far end thereof there is a Grot hewn out of the Rock, where, they say, that the *Jews* imprisioned our Saviour, during the time that they were providing things neceſſary for his crucifying. This is kept by the *Georgians*, without other ornament than an ungarnished Altar: over which hangeth one only Lamp, which rendeth a dim light to the Prison. Untreading a good part of the aforesaid Alley, we entred the Ille (there but diſtinguiſhed by Pillars) which borders on the North of the Chancel: and turning on the left hand, where it begins to compas with the East end thereof, we paſſed by a Chappel containing an Altar, but of no regard, wherein they say, the Title was preferred which was hung over the head of our Saviour: now shown at *Rome* in the Church of the Holy Crois of *Jerusalem*. Next to this in the fame Wall, and midis of the ſemi-circle there is another, the place (wherein they say) the Souldiers did caſt lots for his Garments: of which the *Armenians* have the cuſtody. A little beyond you are to deſcend a pair of large Stairs of thirty Steps, part of the paſſage hewn out of the Rock of *Calvary*, which leadeth into a Lobby: the Roof ſupported with four maſſe Pillars of white Marble, which is ever moist through the dampnesſ of the place (being under-ground) and ſometimes dropping, are ſaid to weep for the sorrowful paſſion and death of Christ. At the far end, containing more than half of the Room, is the Chappel of Saint *Helena*: having two great Altars erected by Chriſtian

ilian Princes in her honour: On the South-side there is a seat of Stone, over-looking a pair of Stairs which descend into the place of the invention of the Crofs: where they lay, that the fate whilst the Souldiers removed the rubbridge that had covered it. These Stairs (eleven in number) conduct into an obscure Vault, a part of the Valley of *Careassus*. There threw they our Saviours Crofs, and covered it with the fifth of the City: when after three hundred years, the Empress *Helena* travelling unto *Jerusalem* in the extremity of her age, to behold those places which Christ had suffered with his corporal presence, threatened torture and death to certain of the principal *Jews*, if they would not reveal where their Ancestors had hid it. At last forsooth they wrast the truth from an old *Jew*, one *Judas*, first almost famished: who brought them to this place. Where, after he had petitioned Heaven for the discovery, the earth trembled, and breathed from her cranes Aromatick odours. By which miracle confirmed, the Emperour caused the rubbridge to be removed, where they found three Crofes, and hard by the Supercription. But when not able to distinguish the right from the other, they say that *Macarius*, then Bishop of *Jerusalem*, repairing together with the Empress unto the House of a Noble woman of this City, incurably distasted, did with the touch of the true Crof restore her to health. At light whereof the *Jew* became a Christian, and was called thereupon *Quiriacus*. Being after Bishop of *Jerusalem*, in the Reign of *Julian* the Apostate, he was crowned with Martyrdom. At which time it was decreed, that no Malefactor should thenceforth suffer on the Crofs; and that the third of *May* should be for ever celebrated in the memorial of that Invention. In this Vault are two Altars, the one where the Crof of Christ was found, and the other where the other. Ascending again by the aforesaid stair into the Temple, on the left hand between the entrance and Mount *Calvary*, there is a little Room which is called the Chappel of the Desision. Where under the Altar is reserved a part (as they say) of that Pillar to which Christ was bound, when *Pilatus* Servants crowned him with Thorns, being cloathed in an old Purple Robe, and placed a Reed in his hand, instead of a Scepter, crying, *Hail, King of the Jews*: with other opprobrious taunts and revlings. This is kept by the *Absentis*. Now nothing remaineth to speake of, but the Quire, nor differing from those in our Cathedral Churches. The West end openeth upon the Sepulchre: the East ending in a semicircle, together with the Iles, is covered with a high Capo: on each side stand opposit doors which open into the North and South Alleys all jointly called the Temple of *Golgatha*. A partition at the upper end excludeth the half round (behind which is their high Altar) which riseth in manner of a lofty Screen, all richly gilded (as most of the Chancel) and adorned with the Pictures of the Saints Antique Habits: flat and full-faced, according to the manner of the *Grecians*, to whom this place is assigned. Towards the West end from each side equally distant, there is a little pit in the pavement, (which they say) is the Navel of the World, and endeavour to confirm it with that saying of the Scripture, *God wrought his salvation in the midst of the earth*, which they fill with holy water. The univerſal Fabrick, maintained by the Greek Emperours during their Sovereignty, and then by the Christian Kings of *Jerusalem*, hath since been repaired in the severall parts by their particular owners. The whole of so strong a constitution, has rather decayed in beauty than substance.

Having visited these places which beflow their several Indulgences, (and are honoured with particular Orifons) after Even-song, and Procesion, the *Pater-guardians* putting off his pontifical Habit, and cloathed in a long Vest of Linen girt close unto him, first wash'd the feet of his fellow Fryars, and then of the Pilgrims: which dried by others, he kipp'd with all outward shew of humility. The next day being *Good Friday*, amongst other Solemnities, they carried the Image of Christ on a sheet, supported by the four corners, in procession, with Banners of the Passion: first to the place where he was imprisoned, then in order to the other; performing at each their appointed Devotions. Laying it where they say he was fixed on the Crof, the Fryar-Preacher made over it a short and passionate Oration; who asked his part so well, that he begot tears in others with his own, and taught them how to be sorrowful. At length they brought it to the place, where, they say, he was embalmed: where the *Pater-guardian* anointed the Image with sweet Oyls, and strewed it with Aromatick Powders, and from thence conveyed it to the Sepulchre. At night the lights put out, and company remov'd, they whipped themselves in their Chappel of Mount *Calvary*. On Sunday their other Solemnities performed, they carried the Crof in procession, with the Banners of the burial, to the aforesaid

said Chappel, creeping to it, kissing, and lying groveling over it. On Easter day they laid solemn Service before the door of the Sepulchre. The whole Chappel cover'd on the out-side with cloth of Tiffuse; the gift (as appearth by the Arms imbrodered theron) of the *Florentine*. In this they shewed the variety of their Wardrobe; and conclude with a triumphant procesion, bearing about the Banners of the Resurrection. Those ceremonys that are not local, I willingly omit. At noon we departed to the Monastery, having lain on the hard stons for three nights together, and tarred as hardly.

The other Christians (excepting such as inhabite, within of each fort a few, and those of the Clergy) entered not until Good-friday, being *Grecians*, *Armenians*, *Coptis*, *Abissines*, *Jacobites*, *Georgians*, *Maronites*, and *Nichorian*. Of the *Grecians*, *Coptis*, and *Armenians* no more shall be said (since we have spoken of them already) than concernes the celebration of this Festival.

The *Abissines* or *Ethiopians* be descended of the cursed generation of *Cibus*. But their Emperours do derive themselves from *Solomon*, of one begotten by him on the Queen of *Saba*, in regard whereof they have ever favoured that Nation. They received the Doctrine of Christ from the *Eunuchs* instructed by *Philip*; which in the Year of our Lord 470, did generally propagate thoroughout all *Ethiopia*, under the Reign of *Abraham* and *Abba*, two brethren, who therupon were stiled the Propagators and Defenders of the Christian Religion; *Abraham* out-living his Brother, (and after his own death canonized by their Clergy) to avoid disfaction in his posterity, (so advised, as they say, by a Vision) was he that first confined the Royal progeny within high and un-ascendable Mountains, having only one entrance, and that impregnably fortified. A custom observed to this day, wherein they enjoy whatsoever is fit for Delight, or Princely Education. Out of thise, if the Emperour die son-less, a Succellor is chosen, of such a Spirit as their preient affaires do require. There have they the goodliest Library in the World, where many Books that are lost with us, or but merly mentioned, are kept infire, as hath been lately reported by a *Spaniard* Friar that hath seen them, if we may believe him; amongst which, they say, are the Oracles of *Enoch* (with other mysteries that escaped the Flood, engraven by him upon Pillars) and written in their Vulgar Language. The Priests do marry but once, they labour for their livings, and have their preferments given them by the King. They shave their heads, and letter their beards, contrary to the Laity. The chieft of them are Judges in causes, as well Civil as Ecclesiastical. They acknowledge the Patriarch of *Alexandria* for their Primate, I mean the Patriarch of the Circumcised. Pictures they have in their Churches, but no carved Images; neither beflow them any undue reverence. They admit of no Crucifixes. The Crof they use as a badge of their profession, and according to the full Institusion. Men and Women are both circumcised, not as a matter of Religion, but as the *Coptis* do, out of an ancient custom of their Nation: their Priests say, that they now do it in imitation of our Saviour. They baptize not the Male until forty, nor the Female until threecore days old; and if it die in the mean time, they say, that the Eucharist received by the Mother when it was in her Womb, is sufficient to save. Upon the twelfth day, they Baptise yearly, and have certain Ponds and Lakes reserved for that purpose: Which they do not Sacramentally, but in memorial that Christ was at this day baptized by *John* in *Jordan*; a custom introduced not past an hundred years since, by a King of *Ethiopia*. They receive the Eucharist in both kinds, but with Unleavened Bread, nor spic them all the day after. Incense they use and Holy-water. Confess they do, but not greatly in private. The Lent is moſt strictly obſerved by them, wherein they eat little but Herbs and Fruits, and that not until Sun-set. During which time, not a few of their Priests do die the concomite of men, lying in Caves and Dearts, and inflicting on themselves execellent Penance. They abstain from such meats as were prohibited to the Jews, and celebrate the Saturday as well as the Sunday. All the Passion-week they forbear to lay Mats, putting on mourning Garments, and countenances fuitable. They use no extream-Untoſion, but carry the Dead to the Grave with the Crof, and Confer and Holy-water, and lay Service over them. To conclude, they join with the *Coptis* for the moſt part in substance of Religion, and in Ceremony, one Priest here serving both: an *Ethiopian*, poor, and accompanied with few of his Nation; who fantastically clad, doth dance in their procesions with a skipping motion, and distortion of his body, not unlike to our Antiques. To which their Musick is unpleasable; the Instruments no other than Snappers, Ginges,

gles, and round bottom'd Drums, born upon the back of one, and beaten upon by the followers.

The *Jacobites* are so called of *Jacobus the Syrian*, an obscure Fellow, and of no reputation, who for his poverty was named *Zanzalus*. He infected these Countries with divers heretical opinions; amongst the rest, that the God-head of Christ was passible, and confounded with his Manhood. They mark their Children before Baptism with the sign of the Crofs. They use not auricular confession; pray not for the dead; & the opinion of Purgatory; believe that the Soul doth rest in the Grave with the Body, and shall no do till Christs second coming. The Priests do marry, and they in both kinds communicate in the Sacrament. They reject the fourth Synod, and authority of the Fathers. This Sect began in the days of the Emperour *Mauritius*, dispersing through the Cities of *Syria*, *Mesopotamia*, and *Chaldea*; yet under other names their Religion extendeth far further, the *Coptes* and *Abyssines* being in a manner no other than *Jacobites*. They had two Patriarchs; one resident in the Mountain *Tur*, the other in the Monastery of *Gisian*, near unto the City *Medin*, seated (they say) on so high a Mountain, that no Bird flieth over it. But now they have but one Patriarch, and that he of *Gisian*, always a Monk of the Order of St. *Anthony*, and named *Ignatius*, styling himself the Patriarch of *Antioch*, who for the more conveniency is removed to *Carmit*. They have a Bishop still residing in *Jerusalem*, the Patriarch wherof is also a *Jacobe*.

The *Georgians* differ not much from the *Grecians* in their opinions; not called (as some write) of Saint *George* their selected Patron, but of their Country, so named long before the time wherein he is supposed to have lived; lying between *Cochlos*, *Caucasus*, the *Caspian Sea*, and *Armenia*, heretofore *Iberia* and *Albania*. A warlike people, infested on both sides with the *Turkis* and *Perfian* infolencies. They have a Metropolitan of their own, some say, the same that is resident in Mount *Sinai*. They say that they marry within prohibited degrees; they are divided into eighteen Bishopricks, and are not here to be distinguished from the *Syrians*, nor they from them, being almost of one Religion, and called *Melchites* heretofore of their Adversaries, which signifieth a King in the *Syrian* tongue, for that they would not embrace the Heresies of *Eusebius* and *Dioscorus*, but obeyed the Edict of the Emperor, and Council of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*, who abides in *Damasco*, for that *Antioch* lies now well nigh desolate. The Bishop is here poor, so are his Ornaments; in their processions, for state, or in regard of his age, supported on both sides. Their musick-les Instruments are fans of Brabs, hung about with Rings, which they gingle in stops according to their marchings.

The *Maronites* are Christians inhabiting Mount *Libanus*, so called of *Marona* a Village adjoining, or of *Maro* their Abbot: they use the *Chaldean* tongue, and *Syrian* character, in holy matters. A limb they were of the *Jacobites*, and once subject to the Patriarch of *Antioch*, but won to the Papacy by *John Baptis* a Jesuite, in the days of *Gregory* the thirteenth, who sent them a Catechism Printed at *Rome* in the *Arabian* language, so that now they do join with the *Latines*; an ignorant people, easily drawn to any Religion, that could not give a reason for their own: poor in substance, and few in number.

But the *Greeks* do here surpass all the rest in multitudes; and the *Armenians* in bravery, who instead of Musick Instruments, have Sawcens of Brabs (which they strike against one another) set about with gingles. All differ in habit, and most in rites; yet all conjoin (the *Latines* excepted) in celebration of that imposture of fetching fire from the Sepulchre upon Easter-Eve. The *Turkis* deride, yet throng to behold it, the Galleries of the round Temple being pestered with spectators. All the Lamps within the Church are at that time extinguished; when they often compalling the Sepulchre in a joint procession, are fore-run and followed by the people with savage clamours (the women whistling) and frantick behaviours, besetting better the solemnities of *Bacchus*, extending their bare arms with unlighted Tapers. At length the chieft Bishops approach the door of the Sepulchre, but the *Ethiopian* Priest first enters, (without whom, they say, the miracle will not fadge) who after a long stay (mean while the people hurrying about like mad men) returns with the sacred flame, suppos'd at his prayers to burst out of the Sepulchre; whereat confidly they fire their lights, and snatching them one from another, strive who should convey it to their particular Chappels, thrusting the flame amongst their cloaths, and into their bosoms, (but swiftly withdrawing it) persuading strangers that it will not burn them:

them: kindling therewith all their Lamps, unlighted with other fire until that day twelve-month.

But I had almost forgot the *Nestorians*, so called of *Nestorius*, by birth a German, who lived in the days of *Theodosius*, and was by him made Bishop of *Constantinople*. These hated of the rest, in an obscure corner, without Ceremonies or Pontifical habit, full of seeming zeal and humility, do read the Scriptures, and in both kinds administer the Sacrament, denying the real presence: the Priest (not distinguished from the rest in habit) breaking the bread, and laying it in the palm of the Communicants hand, they supping of the Cup which is held between his hands. They kiss the Crofs, but pray not before it, nor reverence their Images. They will not have *Mary* to be called the Mother of God. Their chiefest Heretic is, that they divide the Divinity of Christ from his Humanity. Their Doctrine disperseth it self throughout all the East, by means of *Cosro* the *Perfian* King, who infected all the Christians within his Dominion (out of a mortal hatred that he bare to the Emperour *Heraclius*) either to forsake his Empire, or to become *Nestorians*: as thorow a great part of *Catania*. It is now embrac'd but by few, most of them *Sect* inhabiting about *Babylon*. Their Patriarchal Seat is *Musul* in *Mesopotamia*, seated on the Bank of *Tigris*: their Patriarch not elect, but the dignity descending from the Father to the Son. For Marriage, it is generally allowed in their Clergy; and when Widowers, to marry again at their pleasure. They have the Scriptures, and execute the Ministry in the *Chaldean* Tongue. They allow not of the Council of *Ephesus*, nor any that succeeded it.

All this while there was no less than a thousand Christians, Men, Women, and Children, who fed and lodged upon the Pavement of the Temple. On *Easter* day about one of the clock in the morning, the Nations and *Sects* above mentioned with joyful clamors, according to their several Customs, circled the Church, and visited the holy places in a solemn Procesion; and so for that time concluding that Ceremony, departed.

Upon *Easter*-Monday we hired certain Asses to ride to *Emaus*, accompanied with a Guard, and certain of the Fryars. About the mid-way, at the foot of a Hill, there are the ruines of a Monastery, built by St. *Helena*, they say, in that place where Jesus appeared to the two Disciples. Here the *Latines* performed certain devotions, and took of the stones (as generally they did from all such like places) preferred as precious. *Emaus* stands seven miles off, and West of *Jerusalem*. The way thither mountainous, and in many places as if paved with a continual Rock; yet where there is earth, sufficiently fruitful. It was seated (for now it is not) upon the South-side of a Hill, overlooking a little Valley, fruitful in Fountains. Honoured with the prelence of our Saviour, who was there known by the breaking of bread, in the house of *Cleophas* his Country-german, and afterward the second Bishop of *Jerusalem*. In the self-same place a Temple was erected by *Paula* (a Roman Lady, of whom we shall speak hereafter) whose ruines are yet extant, near the top of the Mountain; unto which the *Arabians* would not suffer us to ascend, who inhabit below in a few poor Cottages, until we had payed the *Caphar* they demanded. This City was burnt in the *Jewish Wars*, by the commandment of *Varus*: and upon the destruction of *Jerusalem*, re-edified by the *Romans*, who, in regard of their Victory, called it *Nicopolis*. In the year 121, thrown down by an Earth-quake, it was fourcore and twelve years after reformed by the Emperour *Marcus Aurelius*: and afterward dignified, during the Government of the Christians, with an Episcopal See, being under the Metropolitan of *Cæsarea*. *Nicephorus*, and the *Tripartite* History report of a miraculous Fountain by the highway side, where Christ would have departed from the two Disciples: who, when he was conversant upon earth, and wearied with a long journey, there wash'd his feet; the water from thenceforth retaining a curable virtue against all Lifecases. But relations of that kind have credit only in places far distant. In our return, we inclined a little to the left hand, and after a while ascended to the top of a Mountain, (whose Western Valley was the field, they say, or that B.tcl, when the Sun and Moon stood still at the commandment of *Joshua*.) Out of the ruines of an ancient Building a small Mosque is advanced, where they would that the Prophet *Samuel* was buried, who had his Sepulchre in *Ramah* on Mount *Ephraim*, though divers other Towns so seated, are so called; which signifieth high in their Language. But our Guides were well practised in that precept;

Atque aliqua ex illis dum regum nomina queruntur, Of streams, Kings, fashions, King doms ask, where shew's
Quæ loci, qui mortes, queve feruntur aquæ:
Omnia responde; nec tantum si qua robigit,
Et que necit, ut bene nota refer.
Ovid.

who endeavour to bring all remarkable places within the compass of their Procellions. The *Mahometans*, either deceived with this Tradition, or maintaining the report for their profit, would not suffer us to enter but at an excessive rate; which we refused to part with. The next Mountain unto this doth wear on his Crown the ruines of a Castle that belonged to the *Maccabees*. Another more humble, and nearer the City, presengeth a pile of stones, square, flat, and solid: the Sepulchre, they say, of the seven Brethren who were tortured to death by *Aniochus*. Whom I rather judge to have been buried at *Mudin*, the ancient seat of that Family; which stands on the uttermost confines of the Mountains of *Judea*, where were to be seen seven Sepulchres of white Marble, each bearing a Pyramis on his square; said by *Josephus* to have served, in his time, for Sca-marks. From hence we approached the North-West side of the City, where, in the Vineyards, are sundry places of Burial hewn out of the main Rock: amongst the rest, one called the Sepulchre of the Prophets. The first entrance large, and like the Mantle-tree of a Chimney; cut curiously on the outside: thorow which we crept into a little square room, (every one carrying a Light in his hand) the sides cut full of holes (in manner of Dove-housete) two yards deep, and three quarters square. Out of that Room we descended by two straight passages into two other Rooms, likewise under ground: yet more spacious, and of better workmanship, but surrounded with the Sepulchres as the former: neighboured with a Vault, which serves for a Cistern, and is filled with a living Fountain. A little beyond, upon the West-side of a large square Court, hewn into the Rock some three fathoms deep, and entred under the Arch of the same, there is another mansion for the dead, having a Porch like to that of the Prophets, and garnished without (amongst other Figures) with two great Clusters of Grapes, in memorial of those, as they say, which were brought by the Spies into the Holt of the *Hebreus*. On the left hand you creep thorow a difficult defile, which leadeth into fair Rooms under the ground, and one within another; benched about with Coffins of stone bereft of their Covers, there being some bones yet remaining in some of them. This is famed to be the household Monument of certain of the Kings of *Judah*. In which there is nothing more admirable, than is the artificial contrivance of the doors, the hinges and all, of the self-same stone, unseparated from the Rock without other suppliment. Hitherto (if no further) by all likelihood the City extended. From hence we returned to the Coast.

The day following we rid towards *Bethlehem*; which stands about six miles South from *Jerusalem*. Going out of the Gate of *Joppa*, and turning on the left



and

- A The ruines of David's Tower.
B Bethleham's Fountain.
C The Turpentine Tree.
D The Tower of Simon.
E The Cistern of the Sages.
F The Church of Habakkuk.
G The Monastery of Elias.
H Elias his Image.
I Jacobs house.
K The field where the Inhabitants gather little stones like pease, and sell them to Pilgrims who
keep her in honour of the blessed Virgin.
L The Sepulchre of Rachel.
M Rama.
N The Cistern of David.
O The Monastery of Bethlehem.
P The hills of Zephaniah.
Q The Village of the Shepherds.
R Where they kept their sheep.
S The Mountains of Bethulia.
T The Mountains of Arabia.
V The Monastery of the holy Cross.

hand by the foot of Mount *Sion*. Aloft on whose uttermost angle stood the Tower of *David* (whose ruines are yet extant) of a wonderful strength and admirable beauty, adorned with Shields and the Arms of the Mighty. Below on the right hand of the way in our passage, they shewed us a Fountain at the South side of a square *Seraglio*, delivered to be that wherein *Bethlehem* bathed. North of which, the Valley is crostid with a ruinous Aqueduct, which conveyed water unto the Temple of *Solomon*. Ascending the opposite Mountain, we passed through a Country, hilly, and stony; yet not utterly forsaken of the Vine, though only planted by Christians, in many places producing Corn, here shadowed with the Figtree, and there with the Olive. Sundry small Turrets are dispersed about, which serve for solace, as well as for safe-guard. Some two miles from the City, on the left hand, and by the Highway side, there growtheth a Turpentine Tree, yet flourishing, which is said to have afforded a shelter to the Virgin *Mary*, as she passed between *Bethlehem* and *Jerusalem*. This Tradition however absurd, is generally believed by those Christians, a place of high repute in their Devotions. Towards the West, above two miles off, on a little Hill stands an ancient Tower, which is said to have been the Habitation of *Simon*. A mile beyond the foreaid Tree, in the midst of the way, there is a Cistern, vault within, and square at the mouth, which is called the Cistern of the Star. For that (as they say) the Wife-men of the East, there first again did set for conducting Star, which went before them to the place of our Saviours Nativity. A little on the right hand, there are the small remains of an ancient Monastery, built, they affirm, in that place where the Angel took up *Habakkuk* by the Hair of the Head, and conveyed him to *Babylon*. Half a mile further, on the left-side of the way, there is another Religious House, but in good repair, in form of a Fortres, and environed with high Walls, to withstand the insolencies of the Infidels; possessed by the Greek *Coloieros*, and dedicated to *Elias*. Hard by, there is a flat Rock, whereon they told us that the Prophet accustomed to sleep, and that it bears as yet, the imprellion of his body. Indeed there are certain hollows in the same, but not by mine eyes apprehended to retain any manly proportion. As far beyond, are the decays of a Church, which stood (as they say) in the place where the Patriarch *Jacob* inhabited. About a mile further West of the way, and a little off, stands the Sepulchre of *Rachel*, (by the Scripture affirmed to have been buried hereabout) if the entrenches thereof do not confute the imputed antiquity, yet kept perhaps in repair by her off-spring as a monument of venerable memory. The Tomb it self resemblmeth a great Trunk, covered with a Cupole, mounted on a square, which hath on each side an ample Arch sustaineid only by the corners. This is invironed with a four-square Wall, within which stand two other Sepulchres, little, but of the same proportion; and used for a place of prayer by the *Mahometans*. Below it on the side of a Mountain, stands the ruines of that *Rama*, wherof the Prophet: *A voice was heard in Rama, Rachel weeping for her children, &c.* From this ridge of the Hills, the Dead Sea doth appear as if near at hand, but not to be found by the Traveller; for that those high declining Mountains are not to be directly descended. Within half a mile of *Bethlehem*, separated from the same by a Valley, and a little on the left hand of the way, are the Cisterns of *David*, wherof he so much desired to drink, and when they brought him of the water, he refuled it: A large deep Vault, now out of use, having only two small Tunnels at the top, by which they draw up the water.

And now we are come to *Bethlehem*, first called *Ephrata* of *Ephrata*, the Wife of *Caleb*. A City of *David*, the long possession of his Ancestors, and not the least among the Princes of *Judea*; seated on the utmost of the Ridge of a Hill, stretching East and West; in a happy soil, and most delicate prospect.

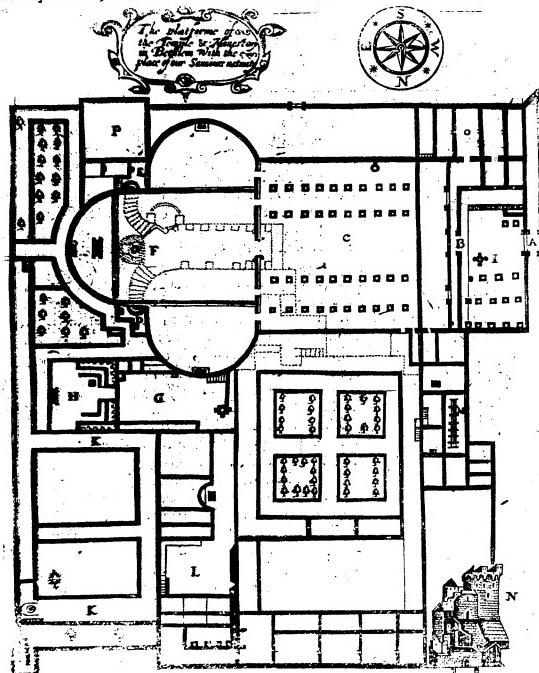
Bethlehem.

LIB. III.

O sola magnarum urbium,
Major Bethlehem, cui contigit
Ducem salutis colitus,
Incorporatum pignore.
Quam Stella quæ Solis totam
Vincit decoræ a lumine,
Venit nuncias terrestri Deum.
Dum canit terrestri Deum.
Prudentius in Hymno.

Of Cities greater than the Great
O Bethlehem, in the happy birth
Of God and man, from Heavens high seat
Come to incorporate with Earth,
Lo, Mans Redeemer, frail, divine;
When born declar'd by that fair Star
To mounding eyes; which did ouphine
The radiant Saints flame bearing car.

For when *Augustus Cesar* had apointed that all the World should be taxed, every one repaired unto the City of his Family; and *Joseph* with *Mary* came up to *Bethlehem*, where in a Grot at the East-side of a City, employed for a Stable (the Inn being peilted with strangers) he fell in Travel, and produced unto the World a Saviour. In this Cave from the time of *Adrian*, unto the Reign of *Constantine*, they celebrated the impious lamentation of *Adonis* (much honoured by the *Syrians*) who above had his Statue shadowed with a Grove of Myrtles. Which the virtuous *Helena* subverted, and erected thereupon this goodly Temple (yet entire, and posset by the *Franciscans* of *Jerusalem*, of whom some few are here continually resident) and called it *Saint Maries of Bethlehem*: In form it representeth



A. The first entrance.
B. The second.
C. The body of the Church.
D. The Chapel of the Grecians.
E. The Altar of the Circumcision.
F. The Chancel, with the delineation of
the Cross.

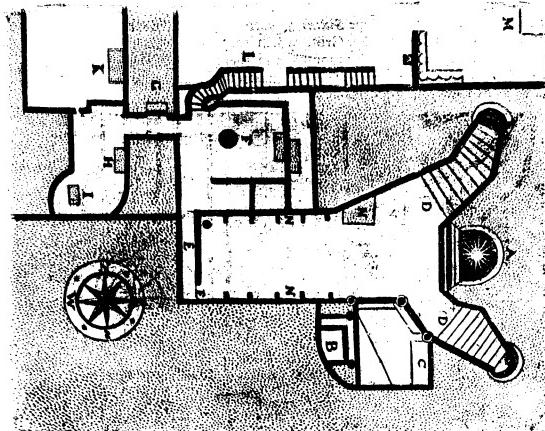
ons of the place of Christ's Nativity, &c. under ground.
G. The Chapel of S. Katherine.
H. The Vestry.
I. The Portico.
L. The old Vestry.
M. The dividing room.
N. The ruined tower.
O. The lodging of the Armenians.
P. The lodging of the Grecians.
K. The Garden.

LIB. III.

Bethlehem.

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a Crofs; the stalk whereof comprieth the body, and is entred at the lower end through a portico sustained with sixteen pillars. The Roof, in the midit, is lofty, flat, and (if I forget not) of Cedar; the fides of the same Fabrick (but much more humble) are upheld with four ranks of Pillars, ten in a row, each of one entire Marble, white, and in many places beautifully speckled; the largest, and fairest that ever I saw; whose upper ends do declare, that they have in part been exquisitely gilded. The Walls are flagged with large Tables of white Marble, well-nigh to the top; the rest adorned with Mosaick painting, although now greatly defaced. It is both here Recorded and Recorded by History, that a *Sultan of Egypt* allured with their beauty, set certain Mafons on work to take down thole Tables, with intent to have transported them unto his Castle of *Cairo*; when a dreadful Serpent issued out of the Wall, and brake in pieces such as were removed, so that terrified therewith, he desisted from his enterprise. The three upper ends of the Crofs do end in three Semicircles, having in each an Altar. In the midit stands a Chancel, roofed with a flatly Cupulo, covered without with Lead, garnished within with Mosaick Figures. This Church is left for the most part defolate, the Altar naked, no Lamps maintained, no Service celebrated, except at times extraordinary: yet are there a few poor *Greeks* and *Armenians*, who inhabit within on the right hand of the entrance, and in the opposite corners. Adjoining on the left hand stands the Monastery of the *Franciscans*, entred through the Church, sufficiently spacious, but of no commendable building, accommodated with divers Gardens, and environed with defencible walls; at whose North-west corner, a tottered Tower doth challenge regard for the waite received in that places protection. They brought us into their Chappel, not slightly set forth and dedicated to S. *Katherine*, having Indulgencies conferred thereupon from Mount *Sinai*. From which we descended with Lights in our hands, and then were led



A. The Altar of Nativity.
B. The Manger.
C. The Altar of the Magi.
D. The stairs that ascend into the Temple above.
E. The entry.
F. The Chappel of the Innocents.
G. The Sepulchre of Eusebius.
H. The Sepulchre of S. Jerome.
I. The Sepulchre of Pauls and

Eustachius.
K. S. Jerome's study.
L. The ascent into the Chappel of S. Katherine.
M. The Chappel of S. Katherine.
N. The Oratories.

by a narrow long Entry, into a little square Cave, supported in the midit with a Pillar of the Rock. On the left hand stands an Altar, and under that is a passage into a Vault, wherein they say, that the Infants slain by the bloody Edict of *Herod*, were buried. Out of this Cave or Chappel, there are two other Entries; in that on the right hand, stands the Sepulchre of *Eusebius* the Confessor, and Disciple unto S. *Jerome*. This directeth into another Grot, wherein are two Tombs, in form not unlike unto Altars; the farther

farther contained the body of *Paula* a Roman Lady, descended of the ancient Families of *Gracchi* and *Cornelia*, who stands indebted to *S. Jerome* for this Epitaph :

*Scipio quam genuis Paulus pudere parentes,
Graecorum foboles Agamemnonis inclita proles,
Hoc jacet in tumulo ; Paulam dixerit prieris.
Eustochii generis : Romani prima Senatus,
Pauperes Christi Bethlemiteca rura sequuntur.*

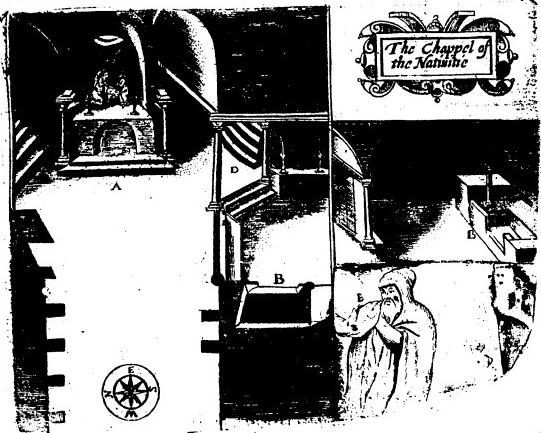
*Scipio begot who Paula bore. Th' off'spring
Of Gracchus, of the fam'd Micerian King.
Here lies, earl Paula called : Mather to
Enstochius, chief of Rome grave Senate ; who
To Christ and Bethlem vow'd, bade pump adieu.*

engraving also on the Front of the Entrance,

*Apsicis angulum precia rupe sepulchrum ?
Holopictum Paula est, coelestis regna tenetis,
Fratre, cognatos, Roman, Patriamque relinquens,
Divicias, fobolem, Bethlemita conditur ambo.
Elic prefe tua, Christa, quecun hic mystica Magi
Munera portantes hominique Deoque dederis.*

*Stepp'thous this Tomb hewn in the growing Stone ?
Tis Paula's Inn, posset of Heavenly throne,
Who leaving Brother, Kindred, Rome, what gave
Her birth, wealth, children, lies in Bethlem's Cave.
Christ here's thy Cratch : the Wise did birher bring
Mysterious gifts, to God, a Man, a King.*

Her Son *Enstochius* lies with her in the self same Monument. She built four Monasteries near adjoining to this Temple (whose ruines do yet give testimony of her Piety, one the planted with men, the three other with Virgins, who never pass the bounds of their Convents but on Sundays only) and then attending on their several Governesses, to perform their Oraisons in the Church, and Cave of the Nativity : her self the Abbess of one of them, and so for the space of twenty years did continue. She likewise built an adjoining Hospital for Pilgrims, whose ruines declare it to have been no mean Fabricke. The other Tomb did cover the body of *S. Jerome*, who lived in her time, and in the Monastery which he had founded : his bones, together with the bones of *Eusebius*, were translated to *Rome*, and shirned in the Church of *Santa Maria Maggiore*, over which Pope *Sixtus Quintus* hath erected a sumptuous Chappel. Out of this we pass into another Grot, which they call his Cell, wherein he lay (as they say) full fifty years, and six months, and there twice translated the Bible. Returning into the aforesaid Chappel of the Innocents, by the other entry we passed into a Vault or Chappel,



A. The Altar of the Nativity.
B. The Manger.
C. The Altar of the Magi.

D. The Stairs that ascend into the temple above.
E. The picture of the imaginary figure of Saint Jerom.

twelve

twelve foot wide, forty long, and fifteen in height, the sides and floor all lined with fair white Marble : the compasited roof adorned with Mol-work, and Mollick gilding, though now much perifiled. At the upper end, in an arched Concave, stands an Altar garnished with a Table of the Nativity. Under this is a semicircle ; the sole set forth with lions of several colours, in the form of Stars ; and in the midit a Serpentine, there set to preserve the memory of that place where our Saviour was born. The credit whereof I will neither impeach nor inforce. In this City it was, and in a Stable ; nor is the report by the like refuted, though under ground, hewn out of the living Rock, as is the rest before spoken of. For he that travels through these Countries, will not wonder to see such Caves employed to like uses. Neither is it likely, that they that succeeded those times so nearly, should be in that place so celebrated in their devotions, and beautified with such cost. On either side of this Altar, in the corners, there are two equal ascents, which lead on the opposite outsidess of the Chamber, closed with doors of bras cut thorow : thorow which they pass in their solemn Procescion. Now on the South-side, and near unto the foot of the stairs, you descend by three steps into a lesser Grot ; separated only from the former by three fine Columns of divers coloured Marble, which seem to support the over-hanging Rock. On the West-side there is a Manger hewn out in a Concave, about two foot high from the floor, and a little way hollowed within : wherein, they say, that our new-born Saviour was laid by the Virgin : now flagged about with white Marble, as the Rock that rook it at the left end sustained with a short Serpentine Pillar. In the bottom of this Manger, and just in the middle, a round Serpentine is set, to denote the place where he lay, which retaineth, as they would make us believe, the Effigies of *S. Jerome*, miraculously framed by the natural veins of the stone, in reward of his often and affectionate kissses. But surely, they the eyes of faith that must apprehend it : yet present they it in picture, as it falleth in the former Table. On the opposite side of this Grot there is a Bench in the Rock, not unlike to an Altar, where the *Magi* of the East, that were conducted hither by the Star, disposed, as they say, of their Prerolts. Whom they of *Colou* will have to be Kings, and three in number : and moreover, that they returned no more into their Countries, but came and dwelt in their City ; where, in their principal Church, these Verses are extant :

*Tres Kings, the King of Kings, three gifts did bring ;
Myrrh, Incense, Gold, as to Man, God, a King.
Three holy gifts be likewise given by three
To Christ, even such acceptable b .
For Myrra, tears, for Franciscans, import
Submissive prayers : for pure Gold, a pure b .art.*

*Tres Reges, Regi Regum, tria dona ferabant ;
Myrrham homini, onco aurum, thura dede Deo
Tu tria facultatem dones pia munera Christo ;
Muneribus gratius si cupis esse tuis.
Pro Myrra iachymas, auro cor porridge purum ;
Pro thure, ex humili peftore funde preces.*

These places be in the keeping of the *Franciscans* : and not less reverenced than *Calvary*, or the Sepulchre : visited also by the *Mahometan* Pilgrims. Where Lamps still burning, do expel the natural darkness, and give a greater light thereto than the light of the day could afford it. *Baldwin* the Second did honour this place with an Enfiscopal See (being before but a Priory) annexing thereto, together with the Church of *Afalon*, many Towns and Villages. In the place where this City stood, there are now but a few poor Cottages standing. Most of the few Inhabitants Greeks and *Armenians* : who gain a beggarly living by selling unto Strangers the Models of the Sepulchre, and of the Grot of the Nativity ; cut in Wood, or cast in Stone, with Croffes, and such like Merchandise ; and in being serviceable unto Pilgrims.

After dinner we descended afoot into the Valley which lyeth East of the City ; fruitful in Palturage : where *Jacob* fed his flock (at this day called his field) near the Tower of *Ador*. But more famous for the Apparition of the Angels, who there brought to the Shepherds the glad tidings of our Salvation. In the midit of the field, on the self-same place, as is supposed, and two miles distant from *Bethlehem*, *Saint Helens* erected a Church, and dedicated it to the Angels ; now, nothing but ruines. Returning from thence, and turning a little on the left hand, we came to the Village where those Shepherds dwelt, as yet so called. In the midit whereof there standeth a Well ; the fame, as the rumour goeth, that the blessed Virgin desired to drink of, when the churlish Villagers refusing to draw her up water, it forthwith miraculously flowed to the brim, greedy to pass thorow her blissted lips, and fatifi-

fic

fe her longing. Of this the *Arabs* would not suffer us to drink before we had given them money. Nearer to *Bethlehem*, and at the foot of the Hill, are the ruins of a Chappel, where *Joseph* (as they say) had his dwelling at such time as the Angel commanded him to fly into *Egypt*. Near the top, and not far from the back of the Monastery, there is a Cave containing two Rooms, one within another, descended into by a narrow entrance, and in some places supported by Pillars. In this it is said, that *Joseph* hid our Saviour and his Mother, whilst he prepared things necessary for his journey. The stone thereof pulveriz'd and often waled, of much a little will remain, not unlike to refined Chalk, which taken in drink, is said to have a sovereign virtue in restoring milk both to Women and Cattel, much used by the *Moors* themselves for that purpose. Over this stood one of the Numeries built by *Pasha*, not only throwing the foundation, and wherein she died. These places seen, we re-entered the Monastery, and there reposed our selves the night following.

Each of us bestowing a piece of Gold on the Vicar, betimes in the morning we departed, bending our course to the Mountains of *Judea*, lying West from *Bethlehem*. Near to which, on the side of the opposite Hill, we pass by a little Village called, as I take it, *Beeze* (inhabited only by Christians); a mortal (as they say) to the *Mahometans* that attempted to dwell therein. About two miles further we pass'd by *Bethjfur*, seated in a bottom between two rocky Mountains; once a strong Fort: first built by *Reubenam*, and after repaired by the *Maccabees*; famous for sundry Sieges; being in the upper way between *Jerusalem* and *Gaza*. Where we saw the ruins of an ample Church: below that a Fountain, not unbeholding to Art; whose pleasant Waters are forthwith drunk up by the earth that produced them. Here, they say, that *Philip* baptized the Eunuch; whereupon it retaineth the name of the *Athiopian* Fountain. And no question but the adjoining Temple was erected out of devotion to the honour of the place, and memory of the fact. Yet seemeth it strange to me, that a Chariot should be able to pass those rocky and declining Mountains, where almost a Horse can hardly keep footing. Having travelled about a mile and a half further, we came to the Cave



A The Desert.
B The Cave of St. John Baptist.

C The Fountain.
D The Ruines of the Monastery.

where *John Baptist* is said to have lived from the age of seven, until such time as he went unto the Wilderness by *Jordan*; sequestred from the abode of men, and feeding on such wild nourishment as these un-inhabited places afforded. This Cave is seated

on

on the Northern-side of a Desart Mountain (only beholding to the Locust Tree) hewn out of the precipitating Rock; so as difficultly to be ascended or defended to: entred at the East corner, and receiving light from a Window in the side. At the upper end there is a Bench of the self same Rock, whereon (as they say) he accustomed to sleep; of which who so breaks a piece off, stands forth-with excommunicate. Over this, on a little flat, stand the ruines of a Monastery, on the South-side, naturally walled with the steep of a Mountain, from whence there gusheth a living Spring which entreth the Rock, and again bursteth forth beneath the mouth of the Cave; a place that would make solitariness delightful, and stand in comparison with the turbulent pomp of Cities. This over-looketh a profound Valley, on the far side hem'd with aspiring Mountains, whereof some are cut (or naturally so) in degrees like Allies, which would be else un-accessibly fruitless; whose levels yet bear the stumps of decayed Vines, shadowed not rarely with Olives and Locults. And surely, I think that all or most of those Mountains have been so husbanded, else could this little Country have never sustained such a multitude of people. After we had fed of such provision as was brought us from the City, by other of the Fraternity that there met us, we turned towards *Jerusalem*, leaving the way of *Bethlehem* on the right hand, and that of *Emas* on the left. The first place of note that we met with was there where once stood the dwelling of *Zachary*; seated on the side of a fruitful



A. The Church of John Baptist. B. The Fountain. C. The house of Elizabeth.

Hill, well stod with Olives and Vineyards. Hither came the blessed Virgin to visit her Cousen *Elizabeth*. Here died *Elizabeth*, and here in a Grot on the side of a Vault or Chappel, lies buried; over which a goodly Church was erected, together with a Monastery, whereof now little standeth but a part of the Walls, which offer to the view some fragments of painting, which shew that the rest have been exquisite. Beyond, and lower, is our Ladies Fountain, (so called of the Inhabitants) which maintaineth a little current through the neighbouring Valley. Near this, in a bottom, and uttermost extent thereof, there standeth a Temple, once sumptuous, now desolate: built by *Helena*, and dedicated to *St. John Baptist*, in the place where *Zachary* had another house, where the Prophet was born in a Room hewn out of the Rock, of principal devotion with thole Christians; possell, as the rest, by the beastly *Arabians*, who defile it with their Cattel, and employ it to the basest of uses. Transcending the less steep Hills, and passing through Valleys of their Roses voluntarily plentiful, after awhile we came to a Monastery, seated in a Straight between two Rocky Mountains

tains, environed with high Walls, and entered by a door of Iron, where a Bishop of the *Georgians* hath his residence, who courteously entertained us. Within they have a handsome Chappel, at the upper end an Altar, and under that a Pit, in which they say, that the Palm did grow (but rather, if any, the Olive, whereof that place hath flore), of which a part of the Croft was made. For it was framed (as they report) of four several woods; the foot of Cedar, the bough of Cypress, the transom of Palm, and the rive of Olive. This is called thereupon, The Monastery of the holy Croft, Where, in stead of Bells, they strike on a hollow beam (as the *Grecians* do in the Temple of *Golgotha*) to summon their Assemblies. Between this and *Jerusalem*, we saw nothing worth noting, that hath not been spoken of already.

The day following, we went to review the remarkable places about the City, passing by the Castle of the *Pisans*, on the left hand entring at a little square passage, we were shewed a small Chappel, the Door and Windows rammed up; for that (as they say) the *Mahometans* became mortally sick, that, though but by chance, did come into it: standing, where stood the Temple of St. *Thomas*. From hence we were brought to the Palace of *Anas*, destroyed by the Sedition in the time of the Siege, where now standeth a Church dedicated to the blessed Angels, and belonging to the *Armenians*, who have their dwellings about it. Within the Court there is an old Olive-tree, environed with a low Wall, unto which, it is said, that they bound our Saviour. Turning on the right hand, we went out at the Port of *Sion*. South, and not far from thence,



A. A Moqie, where once stood the Conaculum.

B. The Church of S. Saviour, where stood the house of *Caiaphas*.

C. Where the Jews would have taken away the body of the Virgin Mary from the Apostles.

D. Where Peter wept.

E. Port Egiuline.

F. The Pool and Fountain of Silo.

G. Where the Oak Raged blood.

H. The Church of the purification of the blessed Virgin.

I. The Fountain of the blessed Virgin.

K. The Bridge that passeth over Cedron, with the Rock that bears the impression, as they say, of Christ's footstep.

L. The Field of Blood.

M. Where certain of the Apostles hid themselves.

N. The Mountain of Offense.

O. Where the house of Annas the High Priest stood.

P. Where the Franks are buried.

Q. Port Sion.

on the middest of the Mount, is the place, as they lay, where Christ did eat his last Supper; where also, after his Resurrection, the doors being shut, he appeared to his Apostles, where they received the Holy Ghost; where Peter converted three thousand; and where, as they lay also, they held the first Council, in which the Apostles Creed was decreed. Here *Helena* built a most sumptuous Temple, including therein the *Conaculum*; where that Marble Pillar was preserved that stood

before

before in the Palace of *Pilate*, to which they tied our Saviour when they whipped him. This Church subverted by the *Saracens*, in the self-same place, the *Franciscans* had a Monastery erected, who in the year 1561. were removed by the *Turks*: their building here a Moqie of their own, into which no Christian is permitted to enter. Yet not in the respects aforesaid, so reverenced by the Infidels, but in that it is delivered by Tradition, (and not unlike) that *David* had there his Sepulchre. His Monument was enriched with a mass of Treasure, out of which *Hircanus*, 850 years after, took three thousand Talents, to divert the War which was threatened by *Antiochus*. *Herod*, with unlike success, attempted the like. For having already taken out a great sum, and perfusing in his sacrilege, a flame of Fire brake out of the Tomb, and consumed divers of his Instruments. In expiation whereof, he adorned the same with a stately Monument, which stood intire for a long time after. Between this and the walls of the City, the *Franks* have their burial; where lie fix English-men, (few, as may be suspected) unto their long-homes not many years since, though coloured by the *Franciscans*, in whose Monastery they lay, with pretence of Divine vengeance, for the suppoled murder of their *Drogarmen*. Seven they were all, all alive, and well in one day, fix dead in the other; the out-liver, becoming a Convert to their Religion. Turning a little on the left hand we came to a small Church, enclosed within a square wall, arched within with a wall on the top, in manner of a Cave; the habitation of their *Armenians*, who have of this Church the custody. Here flourished the proud Palace of *Caiaphas*, in which our Saviour was buffeted, spit upon, and so spitefully reviled. Here *Helena* built a fair Church to Saint Peter; but that destroyed, in the room thereof, this less was erected, and dedicated to Saint Saviour. On the right hand, in the Court, they undertook to shew where the Fire was made, by which *Peter* stood, when he denied his Master: and at the side of the Church door, the Chapter of a Pillar, wherein the Cock crowing, did move him to contrition. At the upper end of the Church, upon a large Altar, lieth a stone, that (as they say) which was rolled against the mouth of the Sepulchre. From hence we descended into the Valley of *Gebinnon*, which divideth Mount *Sion*, from the Mountain of *Offense*; so called, for that *Solomon*, by the perfwation of his Wives, here sacrificed to *Chamoech*, and *Molech*; but now by these Christians, called, The Mountain of *Ill-counsel*, where, they say, the Pharisees took counsef against Jesus; whose height yet shews the reliques of no mean buildings. This Valley is but straight, now serving for little use; heretofore most delightsfull, planted with Groves, and watered with Fountains; wherein the *Hebreos* sacrificed their Children to *Molech*; an Idol of Brats, having the head of a Calf, the rest of a Kingly Figure, with arms extended to receive the miserable sacrifice, feared to death with his burning embracements. For the Idol was hollow within, and filled with fire. And left their lamentable thricks, should fad the hearts of their Parents, the Priests of *Molech*, did deaf their ears with the continual clangs of Trumpets and Timbrels; whereupon it was called the Valley of *Topbes*. But the good *Josias* brake the Idol in pieces, hewed down the Groves, and ordained that that place (before a Paradise) should be, for ever, a receptacle for dead carcases, and the filth of the City. *Gebenna*, for the impiety committed therein, is used for Hell, by our Saviour. On the South-side of this Valley, near where it meeteth the Valley of *Jehoshaphat*, mounted a good height, on the side of the Mountain, is *Acellama*, or Field of Blood, purchased with the restored reward of Treason, for a Burial place for Strangers. In the midst whereof, a large square Room was made by the Mother of *Constantine*; the South-side walled with the natural Rock; flat at the top, and equal with the upper level, out of which arise certain little Cupolos, open in the middest, to let down the dead bodies. Through these we might see the bottom all covered with Bones, and certain Coarsest but newly let down, it being now the Sepulchre of the *Armenians*. A greedy Grave, and great enough to devour the dead of a whole Nation. For, they lay (and I believe it) that the earth thereof, within the space of eight and forty hours, will consume the flesh that is laid thereon. The like is said of St. *Immaculata* Church-yard in *Paris*; and he that sees the multitude of bones that are there piled about it, the daily burials (it being a general receptacle for Strangers) and finalnes of the circuit, may be easily induc'd to credit it. And why might not the earth be transported from hence, as well as that at *Rome*, in *Campo Santo*, brought thither in 270 Ships, by the commandment of the aforesaid Emperors? which, though changing soyls, retaineth her virtues; it being also a place of burial for Foreigners. In the Rock about there are divers Sepulchres,

O

and

A. The place of the *Gennalum*.B. Of the Oak *Roguel*.
C. Where the *Apostles* did hide themselves.
D. The Field of Blood.

E. The Mountain of offence.

F. Part of the Valley of *Jehosaphat*.
G. Part of the Valley of *Gebimon*.

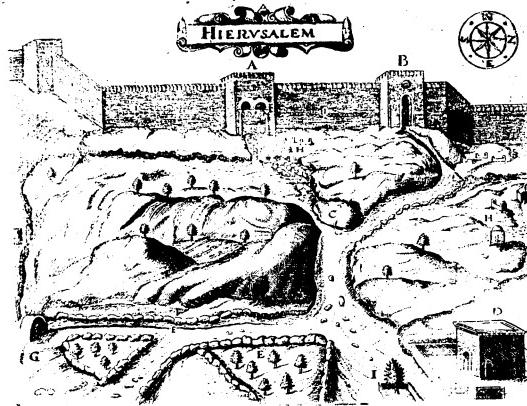
and some in use at this day, having great stones rolled against their mouths, according to the ancient custom. Beyond, on the point of the Hill, a Cave hewn out of the Rock, confining of several Rooms, is said to have hidden six of the Apostles in the time of Christ's Passion. First, made without doubt for a Sepulchre, and after serving for an Hermitage; the Roof of the larger Room retaining some tiew of gilding. Below, where the Valley of *Gebimon* and *Jehosaphat*, like conjoining streams, do tend to the South, there is a dry Pit, where the Priests are said to have hid the sacred Fire, when the Jews were carried captive into *Babylon*; and seeking it after their return, did find it converted into Water. But *Nebemiah* caused it to be sprinkled on the Altar, when forth-with, with the beams of the Sun, it miraculously flamed. This Valley of *Jehosaphat* (so called of that good King) from hence extended full North, and then inclineth a little to the West, first presenting (though Natural) no other than a large dry Ditch to the East of the City, contracted between it and the over-peering Hills of the oppolite *Olivet*. It is said to be about two miles long, and if so but short ones; where broadest fruitful: watered by the Torrent *Cedron*, which runneth no longer than fed with showrs, losing his intermitted streams in the Lake of *Aphelias*. It was also called the Valley of *Cedron*, and of the Kings; where the general Judgment shall be, if the *Jews* or *Latines* may be believed, who ground their opinions upon the Prophecy of *Joel*; which I will not gain-say, since some of our Divines, have of late, so laboured to approve it. Of the same opinion are the *Mahometans*. In the Wall about it there is a Window, not far from the Golden Gate, where they lay that *Mahomet* shall sit whilst *Christ* doth execute Justice. Passing to the City-side of the Valley, at the foot of the Hill, and East of the South-East corner, is the place where the Prophet *Isaiah* was fawn alunder, by the commandment of *Manasses* his Grand-child by the Mother, and there buried; where there is a little pavement used for a place of prayer by the *Mahometans*. Close below this flood the Oak *Roguel*, where now a white Mulberry is cherished. North of it, in a gut of the Hill (above which, in the wall, flood the Tower) was the Fish-pool of *Siloa*, containing not above half an Acre of Ground, now dry in the bottom; and beyond the Fountain that fed it, now no other than a little Trench walled in on the sides, full of filthy water, whose upper part is obscured by a building (as I

take

take it, a Mosque) where once flourished a Christian Church, there built by Saint *Helens*. Though deprived of thole her fablous streams, yet is she held in honour for their former virtues. Passing along, we came to our Ladies Fountain (upon what occasion they so call it, is not worth the relating) in a deep Cave of the Rock, descended into by a large pair of stairs, and replenished with pleasent waters. Here the Valley straighteneth, and a little beyond is no broader than serves for a Chanel to the Torrent. On the other side stands the Sepulchre of *Zachary*, who was slain between the Temple and the Altar; all of the natural Rock, eighteen foot high, four square, and beautified with Dorick Columns of the same unseparated stone sustaine-

A. A part of the Pillar of Absalom.
B. The Cave of S. James.C. The Sepulchre of Zachary.
D. The Torrent Cedron.

ing the Cornish, and topt like a pointed Diamond. Close to this there is another in the upright Rock; the front like the side of an open Gallery, supported with Marble Pillars, now between rammed up with stones. Within is a Grot, whither *James* retired (as they say) after the Pallion of our Saviour, with purpose never to have received sustenance, until he had seen him, who in that place appeared unto him after his Resurrection. In memorial whereof, the Christians erected a Church hard by, whose ruines are now ruined. A little farther, there is a stone Bridge of one Arch, which passeth the Torrent. In a Rock, at the foot thereof, there are certain impreisions, made (as they say) by our Saviours feet, when they led him thorow the water. At the East-end of this Bridge, and a little on the North, stands the Pillar of *Abdalom*, which he here erected in his life-time, to retain the memory of his name, in that his issue male failed (but he was not buried therein) being yet intire, and of a good Fabric, rising in a loty square; below adorned with half Columns, wrought out of the sides and corners of the Dorick form; and then changing into a round, a good height higher doth grow to a point in fashion of a Bell, all framed of the growing stone. Against this there lieth a great heap of stones, which increaseth daily. For both *Jews* and *Mahometans* passing by, do throw stones against it, yet execrating *Abdalom* for his rebellion against *David*. Adjoyning there is a large square, but lower by far, which hath an entrance like the Frontispiece of a Porch, cut curiously without, the earth almost reaching to the top of the entrance, having a Grot within hewn out of the Rock: some say, a Kingly Sepulchre, perhaps appertaining to the former. A little more North, and up the Torrent, at the foot of *Olivet*, once stood the Village *Gathsemone*; the place yet fruitful in Olives: and hard by the delightful



A. The golden Gate of the Temple.

B. The Gate of S. Steven.

C. Where S. Steven was hined to death.

D. The Sepulchre of the Blessed Virgin.

E. The Garden of Mount Olivet.

F. The Torrent of Cedron.

G. The Bridge of the Torrent.

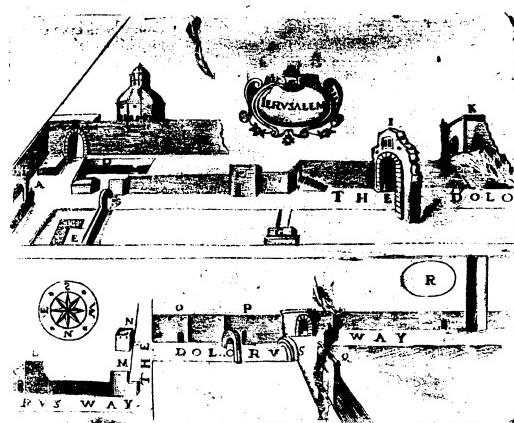
H. Sepulchre of the Mahometant.

I. Where Thomas froid, as they will have it, when the Blessed Virgin let fall her Girdle.

J. The Garden of Mount Olivet.

Garden wherein our Saviour was betrayed. They point at the place where he left two of his Disciples, and a little higher the third, when he went to pray ; and withal the place where he was taken. In this Garden there is also a stone, wherein they lay that our Lady lare ; and beheld the Martyrdom of S. Steven, who suffered on the side of the opposite Hill. Without the said Garden, in the joyning of two ways, they shewed us the place, as they will have it, where S. Thomas stood, when incredulous, forsooth, of our Ladies Assumption, he let fall her Girdle to inform his belief.

And now are we come to the Sepulchre of the Blessed Virgin, made thus, as it is, by the Mother of Constantine. Before it a Court ; the building above ground a square Pile only, flat at the top, and neatly wrought, like the largest Portico to a Temple. You enter at the South-side, and forthwith descend by a goodly pair of stairs of fifty steps. About the midst of the descent are two small opposite Chappels ; that on the right hand, are the Sepulchres of Joacim and Anna ; in that on the left, of Joseph, the Parent and Spouse of the Mother of Jesus. The stairs do lead you into a spacious Church, stretching East and West, walled on each side, and arched above with the natural Rock. Upon the right hand, in the midst, there is a little square Chappel, framed of the eminent Rock, but flagged both within and without with white Marble, and entered at two doors. At the far side thereof stands her Tomb, which taketh up more than the third part of the Room ; now in form of an Altar, under which (they say) that she was decently buried by the Apostles, and the third day after assumed into Heaven by the Angels. In this there burn eighteen Lamps continually ; partly maintained by the Christians, and partly by the Mahometans : who have this Palace in an especial veneration. Near the East semicircle of the Church, there standeth a great Altar (over which the little Light that this dark place hath, doth defend by a Cupola :) near the West another, but both unadorned : and by the former, a Well of an excellent water. In a canton of the Wall, right against the North-end of the Sepulchre, there is a cliff in the Rock, where the Turks do affirm that our Lady did hide her self, when she was persecuted by the Jews, into which I have seen their Women to creep, and give the cold Rock affronteate kisses. The opposite Canton is also used for an Oratory, by the Mahometans, who have the keeping of the whole, and will not suffer us to enter of free cost. Remounting the same stairs, not far off on the left hand, towards the East, and not above a stones cast from the Garden of Gethsemene, a straight passage descendeth into



A. The entrance and building above ground of the Church of the Sepulchre of the blessed Virgin.

AA. Where Christ prayed.

BB. The place from whence it receiveth light.

CC. The entrance of the Oratory of Christ.

into a vast round Cave ; all of the natural Rock, the Roof confirmed with Arches of the same, receiving a dim light from a little hole in the top, which was, in times past, all over curiously painted ; The place (they say) where Christ did pray, when in that bloody agony he was comforted by the Angels. From hence we bent our course to the City. High on the Hill, where three ways meet, and upon the flat of a Rock, is the place where S. Stephen (who bore the first Palm of Martyrdom,) was stoned to death. The Stones therabout have a red rust on them, which, they say, give testimony of his blood-shed. A little above, we entered the City at the Gate of S. Stephen (where on each side a Lyon retrograde doth stand,) called in times past, The port of the Valley, and of the Flock ; for that the Cattle came in at this Gate, which were to be sacrificed in the Temple, and were sold in the Market place adjoining. On the left hand there is a Stone Bridge, which passeth the East end of the North wall into the Court of the Temple of Solomon : the head to the Pool Bethesda (underneath which it had a conveyance) called also Prabaticum, for that the Sacrifices were therein washed ere delivered to the Priests. It had five Ports built thereto by Solomon ; in which continually lay a number of diseased persons. For an Angel, at certain seasons troubled the water ; and he that could next descend thercinto, was perfectly cured. Now it is a great square profundity, green, and uneven at the bottom ; into which a barren Spring doth drill, from between the Stones of the North-ward wall, and stealeth away almost undiscerned. The place is for a good depth hewn out of the Rock ; confined above, on the North-side, with a steep Wall ; on the West, with high buildings (perhaps a part of the Castle of Antonia, where are two doors to defend by, now all, that are half choked with rubbidge) and on the South, with the wall of the Court of the Temple. Whereof it is fit that something be spoken by us, although not suffered to enter without the forfeiture of our lives, or renouncing of our Religion :

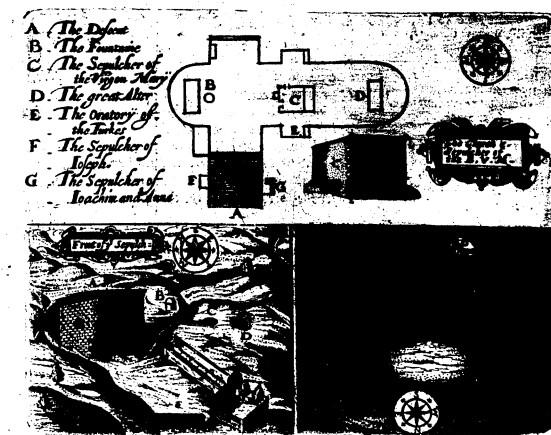
I will not speak of the former form and magnificency thereof, by sacred Pens so exactly described. First, built by Solomon, destroyed by Nebuchadnezzar, re-edified by Z. rubbikel, (yet so far short of the first in glory, that those wept to behold it, who had beheld the former :) new built, or rather sumptuously repaired by Herod the Great ; and lastly, utterly subverted by Titus. The Jews assayed to

edifice in the Reign of *Adrian*: of whom he slew an infinite number, levelled it with the floor, and threw the rabbidge into the Valley of *Jebospat*, to make it less deep, and the place less defensible; planting in the room thereof a Grove which he consecrated unto *Jupiter*. Afterward *Julian* the Apostata, to reverse the Prophetic of our Saviour, did cause the *Jews* to rebuild it, furnishing them with money out of his Treasury: when lo, a terrible Earthquake shook down what they had begun, and a flame bursting forth devoured the Workmen; reported by *Ammianus Marcellinus* a Pagan, and living in those times. But who built this that now standeth, is doubtful. Some do attribute it to the Christians, others to a Prince of the *Arabians* (which is confirmed by the Christians of those Countries) and he the *Saracen* *Omer*, next Successor unto *Mohomet*. Seated it is upon Mount *Moriah*, in the South-east corner of the City, without doubt, in the very place where *Solomon* stood; the more eminent building consisting of an eight square round, of a bluish stone, adorned with adjoining Pillars, and turreted above. In the midst of the shelving Roof, another upright spireth; though less by far, yet the same in form and substance with the former; being covered over with a Cupola of Lead. To the West of this, a long building adjoineth, like the body of a Church, compact above, and no higher than the upper terras of the other, but like it in colour. Now the Court (the same with that of the old Temple) is just foursquare every way, about a flights shooft over. In the East-wall, which is also a wall to the City, stands the golden Gate, so called, in that it was gilded, which belonged only to the Temple, through which our Saviour passed in triumph. It is said, that the Emperor *Heracilius* returning from his *Perian* Victory, attempted to have entered therat in all his glory; but was miraculously prohibited, until he had put off all his Princely Ornaments, in a simple habit bearing that part of the Cross of Christ on his shoulders which he had recovered from the *Perians*. This Gate is now rammed up by the *Turks*, to prevent, as some say, a prophetic, which is, that the City should be there entered by the Christians. A part of the South-side is also inclosed with the Wall of the City. The rest, not interious in strength, is environed with a deep Trench hewn into the Rock, (though now much choaked) heretofore inhabited in the bottom like a Street. In the midst of this out-Court, there is another, wherein the aforesaid Mosque doth stand, raised fone two yards above the out-Court, and garnished on the sides with little Turrets, thowre which it is ascended; all paved with white Marble (the spoil of Christian Churches) where the *Mahometans*, as well as within, do perform their particular Orifons. Sundry low Buildings there are, adjoining to the wall of the out-Court; as I suppose, the habitation of their *Santors*. In the South-east corner, and a little in the out-wall, there is a handsome Temple covered with Lead, by the Christians called, The Church of the Purification of the Virgin; now also a Mosque; *Codrige of Bulloigne*, with the rest of the City took this place by assault, and flew within the Circuit therof ten thousand *Saracens*. By him then was it made a Cathedral Church, who erected Lodgings about it for the Patriarch, and his Canons. Into this there are now but two entrances; that on the West, and this Gate over the head of the Pool *Bethesda*, (called of old, the Horse-Gate, for that here they left their Horses, it being not lawful to ride any farther) resembling the Gate of a City. One thing by the way may be noted, that whereas our Churches turn to the East, the Temple of *Solomon* regardeth the West; perhaps in respect of Mount *Calvary*.

Re-passing the aforesaid Bridge (seeing we might proceed no farther) on the North-side of the Street, that stretcheth to the West, now in a remote corner, stood the House of *Joachim*; where the godly Church was built to the honour of *S. Anna*, with a Monastery adjoining, of which some part yet remaineth, but polluted with the Mahometan Superstition. Turning back, we took up the said Street to the West: not far onward, at the left hand, stood the Palace of *Pilate*, without all question the Castle of *Anthoniz*; near adjoining to the wall of the Temple, where now the *Sanzick* hath his Residence; deprived of those lofty Towers, and scarce appearing above the Walls that confine it. On the right hand, at the far end of a Street that pointeth to the North, stood the stately Mansion of *Herod*; of which some figures there are left, that witness a perifized excellency. Now at the West-corner of that of *Pilate*, where the Wall for a space doth turn to the South, there are a pair of high Stairs, which lead to the place of Justice, and Throne of the Roman President, where the Saviour of the World was by the World condemned. The Stairs that, they say, then were called *Scala Sancta*, I have seen

at

at *Rome*, near *St. Johns*, in the *Liberian*; translated thither by *Constantine*. Three pair there are in one front, divided by walls: the middlemost those; being of white Marble, and eighteen in number, ascended and worn by the knees of the supplicants, who descend by the other. At the top there is a little Chappel called *Sanctum Sandrum*, where they never lay Mats: And upon this occasion, a holy Father, in the Room adjoining, having consumed most part of the night in his devotions, is said, an hour before the dawning, to have seen a Procession of Angels pass by him, some singing, and others (perhaps that had worse voices) bearing Torches; amongst whom was *St. Peter* with the Eucharist; who executed there his Pontifical function; and that done, returned. This rumoured the day following about the City, numbers of people flock'd thither, who found the Room all to be dropt with Torches, in confirmation of this relation. Whereupon it was decreed, that not any (as not worthy) should lay Mats on that Altar. Now the way between the place of those Stairs and Mount *Calvary*, is called the dolorous way; along which our Saviour was led to his Passion: in which, they say, (and shew where) that he thrice fell under the weight of his Cross. And a little beyond

*A The Gate of Saint Stephen.**B The Gate that opens into the Court of the Temple.**C The Mosque, where once stood the Temple of Solomon.**D The Pool Bethesda.**E Where Christ said, weep not for me, you Daughters of Jerusalem.**F The Church of St. Anna.**G Where the Palace of Pilate stood.**H Where the holy Stairs.**I Pilates Arch.**K The Church of the swooning of the blessed Virgin.**L Where they met with Simon of Cyrene.**M Where Christ said, weep not for me, you Daughters of Jerusalem.**N Where the house of the rich glutton stood.**O Where the house of the Pharisee.**P Where the house of Veronica.**Q The Gate of Justice.**R Mount Calvary.*

there is an ancient Arch that croiseth the Street, and supporteth a ruined Gallery: in the East side a two-arched Window, where *Pilate* presented Christ to the people. An hundred paces farther, and on the left hand, there are the reliques of a Church, where, they say, that the blessed Virgin stood when her Son passed by, and fell into a Trance at the sight of that killing spectacle. Sixty six paces beyond (where this Street doth meet with that other which leadeth to Port *Ephraim*, now called the Gate of *Damascus*) they say, that they met with *Simon of Cyrene*, and compelled him to assist our Saviour in the bearing of his burthen. Turning a little on the left hand, they shewed us where the women wept, and he replied; *Weep not for me you Daughters of Jerusalem, &c.* Then turning again on the right, we passed under a little Arch, near

near which a house ascended by certain steps ; the place where *Veronica* dwelt, who gave our Saviour, as they say, a Napkin as he passed by the door, to cleane his face from the blood which trickled from his thorn-pierc'd brows ; and spittle wherewith they had delighfully defiled him : who returned it again enriched with his lively counterfeit ; now to be seen *Rome* upon Festival days, in St. Peter's Church in the *Vatican*. To which this Hymn was made, and published by Pope *Johannes* the two and twentieth, with a grant of seven years indulgency to him that should devoutly utter it to that Picture.

*Saive fanta facies nostri Redemptoris,
In qua nict species divini splendoris,
Impressa Panniculo nivis candoris ;
Datae Veronicæ signum ob amoris.*

*Saive decus seculi, speculum fanorum ;
Quod videre cupunt spiritus colorum :
Nos ab omni macula purga virorum,
Atque nos confortio junge beatorum.*

*Saive virtus Domini, imago beata,
Ex aeterno munere mire decorata ;
Lumen funde cordibus ex tibi data,
Et a nostris sensibus tolle colligata.*

*Saive robur fidei nostra Christianæ,
Destruens hereticos qui sunt mentis vanæ,
Horum auge meritorum qui te credunt lantæ,
Illus effigie qui Rex sit ex pane.*

*Saive nostrum gaudium in hac vita dura,
Labili, & fragili ; cito peritura,
Nos deduc ad propria & felicissima figure,
Ad videndum faciem quæ est Christi pura.*

Fronting the far end of this Street, an ancient Gate which stood in the West wall of the old City, yet resists the subversions of time ; called by *Nebemiah*, The old Gate ; by the *Zebedees*, the Port of *Iesus*, and the Gate of Judgment ; for that the Elders there sat in Justice : through which the condemned were led to execution unto Mount *Calvary* ; then two hundred and twenty paces without, and a little on the left hand ; though now almost in the heart of the City. From hence we ascended the East-side of Mount *Calvary* (eight hundred paces from the Palace of *Pilate*) and so descended into the Court of the Temple of the Sepulchre. Right against it are the ruins of lofty buildings, heretofore the Alberges of the Knight Hospitallers of St. *John*. Turning to the South, we were shewed where once stood the dwelling of *Zebedæus*, in which *James* and *John* were born, heretofore a Collegiate Church, but now a Mosque. A little higher we came to the Iron-Gate, a passage in times past between the upper City and the neather (which gave way unto *Peter* conducted by the Angel) built by *Alexander the Great*. Who having taken *Tyrus*, and the Sea-bordering Cities of *Phoenicia* and *Palestine*, begirt *Jerusalem* with his Army ; when on a sudden the Gates were set open, *Judas* the High Priest issuing forth, clothed in his Pontifical Habit, and followed with a long train in white Rayments ; whom *Alexander* espying, advanced before the rest of the company ; and when he drew near, fell prostrate before him. For it came unto his remembrance, how once in *Dios* a City of *Macedon*, consulting with himself about his *Arsia* enterprise, he had seen in a Vision one to apparell, who bid him boldly proceed, and told him, that the God whom he served would protect his Army, and make him Lord of the *Persian* Monarchy. Then hand in hand they entered the City, the High Priest conducting him unto the Temple, where he sacrificed unto God according to the manner of the *Hebreos* : *Judas* expounding unto him the Prophicies of *Daniel*, which foretold of his Victories. From thence we proceeded unto the House of Saint *Mary* ; of which an obscure Church in the custody of the *Sorians*, doth retain the memory. And beyond we came to the Church of Saint *James*, standing in the place where he was beheaded ; erected by the *Spaniards*, together with an Hospital, and now possest by the *Armenians*. This seen, we returned to the Covent.

The day following, we went out (as before) at the Port of *Sion*. Turning on the left

left hand along the Wall, we were shewed the place where *Peter* wept, when he had denied our Saviour ; dignified once with a Church, and whereof there now remaineth some part of the foundation. Right against it, there is a Postern in the Wall, formerly called Port *Esguiline* ; at which they bore forth the filth of the City. The foundation of this part of the Wall is much more ancient, and much more strong than the rest ; consisting of black stones of a mighty size. Not far beyond we crossed the Valley of *Jebsaphat*, and mounted the South-end of Mount *Oliver*, by the way of *Bethania*. Having ascended a good height, on the right hand they shewed us where *Iudas* hanged himself (the stump of the Sycamore, as they say, not long since extant) being buried in a Grot that adjoyneth nearer the top where Christ cursed the Fig-tree, many there growing at this present. Defending the East side of the Mountain, a little on the left hand, we came to a desolate Chappel,



A Mount Oliver.

B Bethphage.

C The Fountain of the Apostles.

D Where the House of Martha stood.

E The Stone whereon Christ sate.

F Where the House of Mary stood.

G The Sepulchre of Lazarus.

H The House of Lazarus.

I The House of Simon the Leper.

K The Valley of the cursed Fig tree.

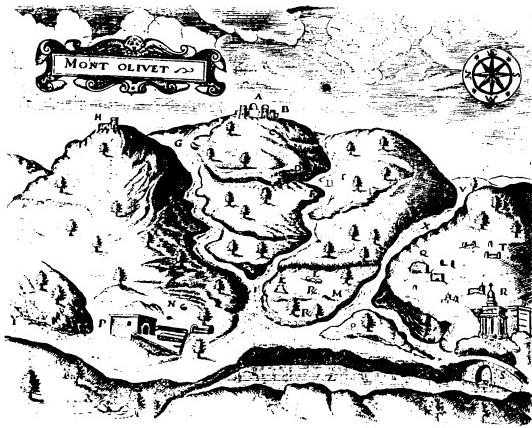
L The way of Jerusalem.

M Quarantania.

about which were divers ruines, the house heretofore of *Simon the Leper*. From thence we descended into the Caste of *Lazarus* (whereof yet there is something extant) the Brother to *Mary* and *Martha*. Close under which lies *Bethania* (two miles from *Jerusalem*) now a tottered Village, inhabited by *Arabians*. In it the Vault where Christ raised *Lazarus* from death ; square and deep, descended into by certain steps. Above are two little Chappels, which have in either of them an Altar, where stood a stately Church erected by *Saint Helena* : and after that an Abbey, Queen *Millifera* the Foundrels. A little North of *Bethania*, we came to the ruines of a Monastery, now level with the floor, seated in the place unto which the penitent *Mary* retired from the corrupting vanities of the City. Southward of this, and not far off, stood the house of *Martha*, honoured likewise with a Temple, and ruined ; alike equally dilapidated from both, there is a stone, wheronon, they say, that our Saviour sate, when the two Sisters intreated him to restore life to their Brother, now four days buried. The Pilgrim that breaks off a piece thereof stands excommunicated. A little above there is a Fountain of excellent water, deep sunk into the Rock, (by which we refreshed our selves with provision brought with us) called the Fountain of the Apostles. Now we ascended Mount *Oliver* again, by another way more inclining to the North. Upon the right hand, and not far from the top, stood *Bethphage*, whole

whose very foundations are now confounded; from whence Christ past unto *Jerusalem* in Triumph upon an Afes Colt; every Palm-Sunday by the *Pater-guardian* superstitiously imitated.

Here we look back, and for a while survey the high Mountain *Quarantania*, the low Plains of *Jericho Jordan*, and the Dead-Sea; which we could not go to, by reason of our tardy arrival, the Pilgrims returning on the self-same day that we came unto *Jerusalem*. A Journey undertaken but once a year, in regard of the charge, the Passengers being then guarded by a *Sheek* of the *Arabians*, to resist the wild *Arabs*, who almost famished on those barren Mountains (which they dare not husband for fear of surfeiture) rob all that pass, if inferior in strength. Yet paid we towards that conduct, two Dollars apiece to the *Sanziek*. I have spoken before of the River and Lake that devoureth it, as much as here heard, and what I have read, that dissenteth not; the rest being such like stuff as the former, wherewith I have already tired my self, and afflicted my Reader. I will therefore forbear to deliver a particular report of that three days Pilgrimage, only thus much in general. *Jordan* runneth well-nigh thirty miles from *Jerusalem*, the way thither by *Bethania*, made long and troublesome by the steep decentes and labyrinthian windings; being, to the judgment of the eye, not the fourth part of that distance. In this the Pilgrims wash themselves, and bring from thence of the water, fowrsign (as they say) for sundry Diseases. A great way on this side the River, there stands a ruined Temple upon the winding of a crooked Chancel, forsaken by the stream, (or then not filled but by inundations) where Christ (as they say) was baptized by *John*. On the right hand stood *Jericho*, (a City of fame) and in the time of the Christians an Epit-

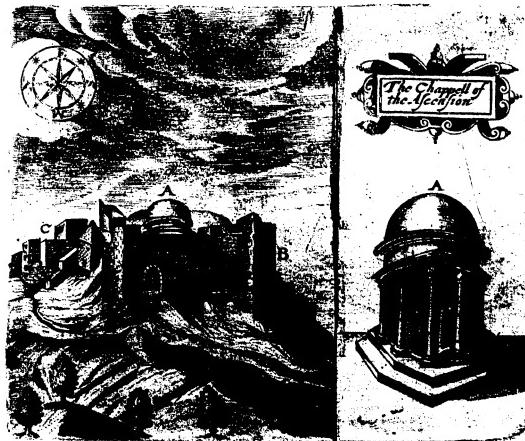


- A Where Christ ascended into Heaven.
- B The Cell of Pelagia.
- C Where Christ spake of the general Judgment.
- D Where, they say, he taught the Lord's Prayer.
- E Where the Apostles made the Creed.
- F Where Christ wept over the City.
- G Where the Blessed Virgin reposed.
- H Where the Angel said, You men of Galilee, &c.
- I Where St. Thomas, as they say, took up the Blessed Virgins Girdle.
- K Where the Blessed Virgin sate, and beheld the Martyrdom of St. Steven.
- L Where Christ left the three Disciples.

- M Where he was taken.
- N The Cover of Christ's Oratory.
- O Gehsemene.
- P The Sepulchre of the Virgin Mary.
- Q Where Judas hanged himself.
- R The Pillar of Absalom.
- S The Bridge that passeth over Cedron.
- T Sepulchres.
- V The Valley of the cursed Fig tree.
- X The way to Bethania.
- Y The way to Jerusalem.
- Z The Torrent Cedron.
- R The Garden of Gehsemene.

pal See) beautiful in her Palms, but chiefly proud of her *Balsamum*: a Plant then only thought particular unto *Jury*, which grew most plentifully in this Valley, and on the sides of the Western Mountains which confine it, being about two cubits high, growing upright, and yearly pruned of her superfluous branches. In the Summer they lanced the rind with a stone, (not to be touched with steel) but not deeper than the inward film; for otherwise it forthwith perished: from whence those fragrant and precious tears did distil, which now are only brought us from *India*; but they far worse, and generally sophisticated. The bole of this Shrub is of the least esteem, the rind of greater, the seed exceeding that, but the liquor of greatest, known to be right in the curdling of milk, and not staining of garments. Here remained two Orchards thereof in the days of *Vespasian*; in defence of which, a battel was fought with the Jews, that endeavoured to destroy them. Of such repute with the *Romans*, that *Pompey* first, and afterwards *Titus*, did present it in their triumphs as an especial glory; now utterly lost through the barbarous waste, and neglect of the *Macometans*. Where *Jericho* stood, there stand a few poor Cottages inhabited by the *Arabians*. The Valley, about ten miles over, now producing but a spiny graft, is bordered on the East with the high *Arabian Mountains*, on the West with those of *Jury*. Amongst which, *Quarantania* is the most eminent, being in that Wildernes where Christ for forty days was tempted by the Devil: so high, that few dare attempt to ascend to the top, from whence the Tempter shewed him the Kingdoms of the Earth, now crowned with a Chappel, which is yet unruined. There is, besides, in the side an Hermitage, with a Cistern to receive Rain-water; and another Grot, wherein the Hermits were buried. Here St. *Jerom* (as they say) fulfilled his four years penance.

But now return we to the summit of *Mount Olivet*, which over-toppeth the neighbouring Mountains; whose West-side doth give you a full survey of each particular part of the City, bedeck'd with Olives, Almonds, Fig-trees, and heretofore with Palms; pleasantly rich when husbanded, and now upbraiding the barbarous with his neglected pregnancy. So famous in sacred Histories, and to often blent with the presence of Christ, and apparition of Angels. It is not much less than a mile in height, stretching from North to South, and having three heads. On the middlemost (and that the highest) there standeth a little Chappel, of an eight-square round, at every corner a Pillar, mounted on three degrees, being all of white Marble, and of an elegant



A. The Chappel of Ascension.
B. The Cell of Pelagia.

C. The Ruines of the Monastery.
D. The entrance.

structure. Within it is not above twelve foot over; paved with the natural Rock, which beareth the impression of a foot-step, they say, of our Saviours; the last that he set upon earth, when from thence he ascended into Heaven. A place in honour inferior unto none; frequented by Christians, posset by *Mahometans*, yet free to both their devotions. Built it was by the Mother of *Constantine*, and covered like the Sepulchre, with a sumptuous Temple (whose ruines yet look aloft) together with a Monastery, on the South-side of which, they shewed us the Cell of *Pelagia*; a famous, rich, and beautiful Curzian of *Antioch*; who converted by the Bishop of *Damia*, retired hither unknown; and here long lived in the habit and penury of an Hermit, being not, till dead, discovered for a woman. Descending, we were shewed by the way, where our Saviour taught them the *Pater Noster*, where he foretold of the destruction of *Jerusalem*, where the Apostles made the Creed, where he wept over the City, (a paved square, now a *Mahometan* Oratory) and such like traditions, not much worthy the mentioning. So crofing the Valley by the Sepulchre of the Blefed Virgin, we entred the City at the Gate of *St. Stephen*, returning the same way (as the day before) to the Monastery.

Much of the day, and all the night following we spent in the Church of the Sepulchre, they then concluding the ceremonies and solemnities of that Festival. The next day we prepared for our departure. We agreed with certain *Mucermen* (so call they their Muliters) of *Aleppo* (who had brought a *Portugall* hither, with his Janizary, and Interpreter, then newly come from *India*) to carry us unto *Tripoli*, and defray all charges (our diet excepted) for twenty six Dollars a man, and for half so much if we went but to *Acre*; greatly to the displeasure of *Atala* the *Drogarmen*, that would not undertake our convoy under a great sum; who found a time to affect his halice, yet his little paine we rewarded with four Dollars. Caphar and Als-hire about the Country had cost us six Sultanies. We gave money to the Friar-servants, and that not niggardly, considering our light purses, and long journey; whereof the *Pater-guardian* particularly inquired, left their vow of poverty they shoud covetously infringe (or rather, perhaps, defraud his desire) by retaining what was given to their private uses. A crime with excommunication punished; yet that lesf feared, I suppose, than detection. They use to mark the Arms of Pilgrims with the names of *Jesus*, *Maria*, *Jerusalem*, *Biblem*, the *Jerusalem* Crofs, and sundry other characters, done in such manner as hath been declared before. The *Pater-guardian* would needs thrust upon us several



A. A Mountain. B. Mount Oliver. C. Sepulchre. D. A Mosque. E. Silo.

Cestiv-

Certificates, which returned him as many *Zebins*. He desired that he would make their poverty known, with the dignity of those sanctified places, as a motive to relief, and more frequent Pilgrimages.

Leaving behind thole friendly *Italians* that accompanied us from *Cairo*, (being now also upon their return) on the first of *April* we departed from *Jerusalem*, in the company of that Apothecary (now Knight of the Sepulchre) and the *Portugal* before-mentioned, together with an *Alman* and a *Frenchman*; all bound for *Tripoly*. We returned by the way which we strayed from in our coming, less difficult to pass; the Mountains more pleasant and fruitful. Near the City there are many Sepulchres and places of ruines, here and there dispersed. On the right hand, and in sight, is *Sila*, of a long time a station for the Ark of the Covenant, the highest Mountain of *Jury*, which beareth on the top some fragments of a City; North of it, on another, were the remains of that *Rama Sophis* (with more likelihood of truth than the other) which was the habitation of *Samuel*; whose bones are said to have been translated unto *Constantinople*, by the Emperour *Arcadius*. After four miles riding, we descended into the Valley of *Teberinth*; famous, though little, for the slaughter of *Goliath*. A Bridge here crofeth the Torrent, near which are the ruines of an ancient Monastery, more worthy the obseruing for the greatness of the stones, than finenes of the workmanship. Having rid four miles further, they shewed us *Modin*, the ancient Seat of the *Maccabees*; towards the North, and seated on the top of an aspiring Hill, which yet supporteth the reliques of a City, whereof there hath something been spoken already. Beyond, by the high-way side there is another Monastery, not altogether subverted: of late inhabited by some of the *Franciscans*; who belef one night by the *Arabs*, and not able to master their terror, quitted it the day following. About a frones cast off, there standeth a Church now dilolate; yet retaining the name of the Prophet *Jeremy*. But whether here stood that *Anaboth*, or no, that challengeth his birth, I am ignorant. About three miles further, we passed by a place called *Sereb*; where, by certain ruines, there standeth a Pile like a broken Tower, engraven with *Turkis* Characters, upon that side which regardeth the way; erected, as they say, by an *Ottoman* Emperour. Now, having for a while descended thole Mountains that neighbour the Champion, we came to the ruines of an ancient Building, over-looking the level, yet no les excelling in commodious situation, than decay of prospect. They call it, The house of the Good Thief. Perhaps some Abbey erected in that place, or Castle here built to defend this passage. Upon the right hand there standeth a handsom Mosque, every way open, and supported with Pillars, the Roof flat, and charged on the East-end with a Cupolo, heretofore a Christian Chappel. This is ten miles from *Rama*, whither we came that night; and wet as we were, took up our Lodgings on the ground in the house of *Sion*, nothing that day befalling, save the violence done us by certain *Sophies*, who took our Wine from us, and payments of Head-money in sundry places, which was unto us neither chargeable nor troublous.

Not until noon next day departed we from *Rama*; travelling through a most fruitful Valley. The first place we passed by was *Lidda*, made famous by St. Peter; called after *Diospolis*, that is, the City of *Jupiter*, and destroyed by *Celesius*. Here yet standeth a Christian Temple, built, as they lay, by a King of *England*, to the honour of St. *George*, a *Cappadocian* by birth, advanced in the Wars to the Dignity of a *Tribune*; who after became a Soldier of Christ, and here is said to have suffered Martyrdom under *Diocelesian*. Others say, that there never was such a man, and that the story is no other than an Allegory. The *Greeks* have the custody of this Church, who shew a Skull, which they affirme to be Saint *George*. In the time of the Christians it was the seat of a Suffragan, now hardly a Village. Eight miles from *Rama* stands the Cattle *Angus*, built like a Cane, and kept by a small Garrison. A little beyond, the *Mucermen* would have stayed (which we would not suffer, being then the best time of the day to travell) that they might by night have avoided the next Village, with the payments there due; where we were hardily intreated by the procurement of *Atala*, who holds correspondence with the *Mors* of thole Quarters. They would not take les than four Dollars a man (when perhaps as many Maidens were but due) and that with much jangling. They fought occasion how to trouble us, beating us off our Mules, because, forsooth, we did not light to do Homage to a fort of half-clad Rascals, pulling the white Shaff from the head of the *Portugall* (whereby he well hoped to have paff for a *Turk*) his *Janizary* looking on

on. Here they detained us until two of the clock the next morning, without meat, without sleep, couched on the wet earth, and washed with rain, yet expecting worse, and then suffered us to depart. After a while we entred a goodly Forest, full of tall and delightful Trees, intermixed with fruitful and flowry Lawns. Perhaps the earth affordeth not the like, it cannot a more pleasant. Having passed this part of the Wood (the rest inclining to the West, and then again extending to the North) we might discover a number of stragling Tents, some just in our way, and near to the skirts of the Forest. These were *Sabaei* belonging to the Host of *Morat Baffa*, then in the Confines of *Persia*. They will take (especially from a Christian) whatsoever they like; and kindly they use him, if he pafs without blows: nor are their Commanders at all times free from their infidelities. To avoid them, we struck out of the way, and crossed the pregnant Champaign to the foot of the Mountains, where, for that day, we repofed ourfelves. When it grew dark we arose, inclining on the left hand, and mingling after it a while with a small Caravan of *Mours*, we were injoyed to silence, and to ride without our Hats, leſt we should be discovered for Christians. The Clouds fell down in streams, and the pitchy night had bereft us of the conduct of our eyes, had not the Lightning afforded a terrible light. And when the rain intermitteſt, the Air appeared as if full of sparkles of fire, born to and fro with the wind; by reaſon of the infinite swarms of Flies that do ſhine like Glow-worms; to Stranger a ſtrange ſpectacle. In the next Wood we outſcript that Caravan, where the thievish *Arahs* had made ſundry fires, to which our Foot-men drew near to listen, that we might paſt more ſecurely. An hour after midnight, the Sky began to clear; when, on the other ſide of the Wood, we fell amonſt certain Tents of *Sabaei*; by whom we paſt as little noife as we could, ſecured by their ſounder ſleepings. Not far beyond, through a large Glade, between two Hills we leſitately defcended for the ſpace of two hours (a Torrent ruſhing down on the left hand of us;) when not able longer to keep the backs of our Mules, we laid us down in the bottom, under a plump of Trees on the far-ſide of a Torrent. With the Sun we aroſe, and found ourfelves at the East-end and North-side of Mount Carmel.

Mount Carmel stretcheth from Eaſt to Weſt, and hath his uttermoſt Basis waſhed with the Sea, ſleepeſt towards the North, and of an indifferent altitude; rich in Olives and Vines when hufbanded; and abounding with ſeveral ſorts of Fruits and Herbs, both medicinable and fragrant; though now much over-grown with Woods and Shrubs of sweet favour. Celebrated it was for the habitation of *Elias*; whose house was after his death converted into a Synagogue; where Oracles, it is ſaid, were given by God; called by *Suetonius*, The God *Carmelius*; whose words are theſe, intreating of *Vespasian*: *In Judea, consulting with the Oracle of the God Carmelius, the Oracle affured him, that whatſoever he undertook, ſhould be ſucceſſful*. Where then was nothing more to be seen than an Altar. From hence proceeded the Order of the Fryar *Carmelites*, as Successor to the Children of the Prophets there left by *Elias*. Who had their beginning in the Defart of *Syria*, in the year 1180, inſtituted by *Almericus* Bishop of *Antioch*; and ſaid to have received their white habit from our Lady; whom *Albertus* the Patriarch of *Jerusalem* tranſported firſt into Europe. There is yet to be ſeen the remains of their Monastery, with a Temple dedicated to the Bleſſed Virgin; under which a little Chappel or Cave, the ancient Dwelling of *Elias*. This is inherited by *Abmet*, an *Emir* of the *Arabians*; who, after the ancient cuſtom of that Nation, doth live in Tents, even during the Winter, although poſſeſt of ſundry convenient houſes; whose Signioriſt stretcheth to the South, and along the Shore. Within his Precinct ſtands the Cattle of the *Peregrines*, upon a Cape almoſt enironed with the Sea, now called *Tortora*; builte by *Raimond* Earl of *Polif*, for their better ſecurity; and after fortified by the *Templars*. Ten miles South of this flood that famous *Ceſarea* (more anciently called, The Tower of *Strata*, of a King of *Aradas*, the Builder, ſo named; who lived in the days of *Alexander*) in ſuch fort re-edified by *Herod*, that it little differed in Magnificencу from the principal Cities of Asia; now level with the floor, the Haven loſt, and Situation abandoned.

We paſſed the Torrent *Chifon*, which floweth from the Mountains of *Tabor* and *Hermon*; and gliding by the North skirts of *Carmel*, diſchargeth it ſelf into the Sea. *Carmel* is the South bound to the ample Valley of *Acre*; bounded on the North by thole of *Saron*, on the Weſt it hath the Sea, and is incloſed on the Eaſt with the Mountains of *Galilee*. In length about fourteen miles, in breadth about half

hal as much; the nearer the Sea, the more barren. In it there aroſe two Rivulets of living, but peſilent waters drilling from ſeveral Marithes. The firſt is the River of *Licis*, called by *Pliny*, *Pagida* and *Palus*, and *Bada* by *Sinosis*; whose ſand af福德eth matter for glaſs, becoming fulle with the heat of the Furnace. *Serapis* reports the like of divers places therabout. And *Josephus*, ſpeaking of this, declarereth, that adjoyning therunto, there is a Pit an hundred cubits in circuit, covered with ſand like glaſs, and when carried away (for therewith they accustomed to ballance their Ships) it forthwith filled again; born clithery by winds from places adjacent; and morover, that whatſoever Mineral was contained therein converted into glaſs; and glaſs there laid, again into ſand. Near to thiſ Pit hoođ the ſepulchre of *Mennos* the Son of *Tyburnus* (who was Brother unto *Primus*, and reigned in *Sifia*, a City of *Persia*, by him founded) his Mother was called *Ciffa*, though ſeignid to have been begotten on *Aurora*, in regard that he reigned in the Eaſt; and perhaps a cuſtom then in use to reward the moſt excellent, with repute of immortal Parentage: to *Sarpes-dan* was ſaid to be the Son of *Jupiter*, *Aeneas* of *Venus*, and *Achilles* of *Iberis*) who had ex tended his Conquests to the uttermoſt parts of *Athipiz*, before he came to the Wars of *Troy*; where slain by *Achilles*, *Aurora* is ſeignid to have made this intercession for him unto *Jupiter*.

*Rob d' of my Memnon, who brave Arms in vain
Bore for bid Uncle, by Achiles slain
In his youths flower (ſi vould you Gods) came I,
O chief of Powers, a mothers anguish, by
Some honour given him leſſen, death with flame
Re-comfort: / Foe affout, when greedy flame
Devour'd the funeral pile, and curled flames
Day over-cut: / as when bright Sol affumes
From dreams thick vapours, nor is ſeen below,
The flying dying ſparkles joyntly grow
Into one body: Colour, form, life ſpring
To it, from fire, which levity doth ring.*

*Memnonis orba mei venio: qui fortia frusta
Pro patru tulic arma tuo: primigine ſub annis
Occidit à forti (ſic diu voluitis) Achille.
Da precor huic aliquem folgia moris horum,
Summe Deum teclor, marrenque vulnera leni.
Jupiter annuerat: cum Memnonis ardus alto
Coruit igne roguis: nigrique volumina fumi
Inſecere diem, veluti cum flumina natas
Exhalant nebulas, nec Sol admittitur infra.
Atra favilla volat, glomerataque corpus in unum
Denatur, faciemque caput, funeris colorum
Atque animum ex igni: levitas ſua prabuit alas..*

Ovid. Met. L. 13.

A fiction invented by flatterers, to inſinuate into the favour of greatness, ſtrengthening that opinion in the vulgar, by ſome illuſion or other.

Having rid even or eight miles along the skirts of the Hills, we crossed the Valley, and anotherto another Rivulet a little above where it falleth into the Road of *Acre*; where, to our comfort, we eſpy'd the Ship that brought us to *Alexandria*, with another of *London*, called the *Elizabeth Confort*. When entring the Town, we were kindly entertained by our Country-men. Here we ſtaid, the reſt of our Company proceeded unto *Tripoli*, this being the mid-way between it and *Jeruſalem*. But our *Mucem-mu* would not reſt ſatiſhied with half of his hire, according to our compact, whom we were glad to be rid of for twenty Dollars a man: our oaths being booteſt against True Believer; for to do them themſelves.

This City was called *Ace* at the firſt, a refuge for the *Perſians* in their *Egyptian* Wars: then *Ptolomæus*, of *Ptolomy* King of *Egypt*, *Colonia Claudiæ*, of *Claudius Cæſar*, who here planted a Colony, afterward *Acre*, and now *Acre*. Seated on a le-vel, in form of a triangular Shield, on two ſids waſhed with the Sea, the third re-garding the Champaign. The carkaſ ſhews that the body hath been ſtrong, double immured, fortified with Bulwarks and Towers, to each Wall a Ditch, lined with ſtone, and under thofe divers ſecret Portholes. You would think by the ruines, that the City rather conſtituted wholly of divers conjoyning Cattles, than any way mixed with private dwellings; which witneſſeth a notable defence, and an unequal affault; or that the rage of the Conquerors extended beyond Conquest: the huge Walls and Arches turned topie-turvy, and lying like Rocks upon the foundation. On the South-ſide lies the Haven, no better than a Bay, open to the Weſt, North-Weſt and South-Weſt winds, the bottom ſlopy, and ill for their Cables. When poſſeſt by the Christians, it was an Epifcopal See, and under the Metropolitan of *Tyrus*. It was taken from them by Omer the *Saracen*; and recovered by *Baldwin* at the firſt, afflit by the *Gonome* with threecore and ten Gallies; who had for their labour the third part of the revenue arifing out of the Haven; with dwellings and other immunities aliaged them. *Saladin* made it ſloop again to the *Mohametan* yoke: again delivered in the third years ſiege, by our *Richard* the Firſt, and *Philip*

Philip the French King. There are the ruines of a place, which yet doth acknowledge King Richard for the Founder; confirmed likewise by the paleant Lion. An hundred years after it remained with the Christians; and was the last receptacle in the Holy Land, for the Knights *Hospitallers* of St. *Johns of Jerusalem*, called thereupon St. *John de Acre*; to whom a goodly Temple near the South-side of the City was consecrated, which now over-toppeth the rest of the ruines. In a Vault thereof a mās of Treasure was hid by the Knights of the Order, which being made known from time to time unto their Successors, was fetch'd from hence about forty years since by the *Gallies of Malta*; the Inhabitants abandoning the Town upon their landing. In the year 1291, besieged by an hundred and fifty thousand *Mahometans*, *Acre* received an utter subversion, which the *Mahometts* after in some sort repaired, and lost it at last, with the name and the Empire, unto the *Turkis & Seljuks*. It is now under the *Sanczack of Sapher*, and usurped with the rest of that Province, by the *Emir of Sidon*. In the Town there are not above two or three hundred Inhabitants, who dwell here and there in the patch'd-up ruines; only a new Moqque they have, and a strong square Cave (built where once was the Arsenal for Gallies) in which the Franck Merchants securely dispose of themselves and their Commodities. Who, for the most part, bring hither ready Monies, (*Dutch Dollars* being as generally, throughout *Jury* and *Phoenicia*, equivalent with Royals of eight, elsewhere less by ten Aspers) fraughting their Ships with Cottons that grow abundantly in the Country adjoining. Here have they a *Cadee*, the principal Officer. The *English* are much respected by the principal *Moors*; informuch, as I have seen the striker stricken by his fellow: a rare example amongst the *Mahometans*. Which I rather attribute to their policy than humanity; left, by their quitting of the place, they should be deprived of their profit, they being the only men that do maintain their Trading. Here they wrafle in Breeches of oyled Leather, close to their Thighs; their bodies naked, and anointed according to the ancient use, derived, as it should seem by *Virgil*, from the *Trojans*:

Excent patras oleo labente palestris
Nudati foci ——————
Virg. Aen.

Distrōd they wrafle in their Countries guise
With gliding eyl ——————

who rather fall by consent than by flight or violence. The Inhabitants do nightly houfe their Goats and Sheep, for fear of the *Facacs* (in my opinion no other than Foxes) whereof an infinite number do lurk in the obscure Vaults, and reedy Marishes adjoining to the Brook; the Brook it self abounding with Tortoises.

Four days we stayed at *Acre*; in which time we vainly expected the leisure of the Merchants to have accompanied us to *Nazareth*, distant from hence about fifteen miles; who go by one way, and return by another, for fear of the *Arabs*; now a small Village of *Galilee* seated in a little Vale between two Hills; where are the remains of a goodly Temple (once the Chair of an Archbishop) erected over the house of the Blessed Virgin; whereof there is yet one room to be seen, partly hewn out of the living Rock, amongst the Christians of great veneration. But the *Romanists* relate, that the room wherein she was born, was born by the Angels (at such time as the Country was universally pollicied by the Infidels) over Seas and Shores to a City of *Ilyria*. But when those people grew niggardly in their offerings, it was wrapt'd from thence, and set in the Woods of *Picenum*, within the possessions of a noble Lady named *Lauretta*; frequented by infinite numbers of Pilgrims: Where many mifcarrying by the ambusfment of Thieves, who lurked in the Woods adjoining, the Blessed Virgin commanded the Angels to remove it unto a certain Mountain belonging unto two Brethren, where she got much riches and sumptuous apparel, by the benevolence of her Votaries, and her charitable Miracles. By which means the two Brethren grew alfo rich, and withal difcontentious about the division of their purchases. Whereupon it was once more transported by thole winged Porters, and let in the place where as now it standeth, near to the *Adriatic Sea*, and not far from *Ancona*; yet retaining the name of *Lauretta*. Who can but wonder at the fautors of these wonders? among whom *Muretus*, none of the least learned.

O osili dilecta domus, posseque heati,
V oīne per aetheras, Judea à nimbus, oras
Algerum, mandante Deo, vexere manifi:
Hic virgo, genitura Deum, genitrix ab alvo
Prodiit, & blandis molitis vagitus auras!

O bone! belov'd of heaven! O happy posis!
By winged Minsters, thorow skies from coasts
Of Juda brought, Jeboas bidding! Here
Was that blst Virgin born that God did bear!

Here

Here, a maid pure, in truth and prais'd reput;

Her holy womb fix'd with that fix'ng fruit.

He who all mind, ib' even and only Son,

To Father equal; robin to man undone

Brought hope and life from heav'n, horc (little) play'd,

And left his mother, in time happy made.

In which ia her Image (made, as they say, by St. *Luke*) of the hue (though a Jew) of a Black-*a-more*. This Conclave hath a Cover of Marble; yet not touched by the same; included within a magnificent Temple, adorned with Armois and Trophies, and befer with Statues and Tables, representing her miraculous Cures and Protections, whereof the aforesaid Votary.

Lo, all the Church with tables hung, confis
Thy saving aid to wretched mans dilirs.
This is from bwox torturing fever rid.
Rebuilding thee in soul. The setting Kid,
Sad Hydas, be safe secr; when deaf Seas roar
Storm-beat, by the set on the long'd-for shore.
He upon whom a wrongful doom hib' past,
Now death expellin in dark dungeon cast,
The wrong by thee reveal'd, reviews his wife,
His sons and parents, with a new-given life.

Cerre equidem tota pendentes ade tabellas
Alpicio, que te miseris praetulit eti loquuntur;
Hoc te animo spectans torrentem vires ferunt
Depulit; ille Hydas trilles Hocundam cadentem
Specavit tutus; vertentibus aquora ventis,
Et ducet te patrias enavis salvus ad ora.
Criminis ille res nullis, sub judice duro.
Dum mortem expectat, tenebrolo in carcere claus.,
Munere Diva tuo, detecta fraude revicit,
Uxorem & natos, exoptatumque parentem.

And well hath she been paid for her labour; her Territories large, her Jewels inestimable; her Apparel much more than Princely, both in cost and variety; her Coffers full: of whom, though the Pope be a yearly Borrower, yet are they doubly replenished by the first and later spring tides of devotion. Now at *Nazareth* no Christian is suffered to dwell by the *Moors* that inhabit it. Most of the old City seemeth to have stood upon the Hill that adjoyneth; which bears the decays of divers other Churches. *Nazareth* gave the name of *Nazaretan* unto Christians, called here corruptly *Noftre*-mer at this present.

Upon the eighth of April we went aboard the *Trinity*, and hoisted sails for *Sidon*; the winds favourable, and the Seas composed; but anon they began to wrangle, and to luffer. Spouts of water were seen to fall against the Promontory of *Carmel*. The tempest increased with the night, and did what it could to make a night of the day that ensued. I then thought, with application, of that description of the Poet,

The bitter storm augs; the wild winds wage
War from all parts, and joys with the sea rage.
The sad clouds sink in flowers; you would have thought
That high-fiveln Seas even unto heaven had wrought,
And heaven to Seas descended. No Star shewn;
Blind night in darkness, tempest, and her own
Dread terrors loit, yet these dire lightning turns
To more fear'd light, the Sea with lightning burns.

Alpera crecit hyems, omniq[ue] a parte feroce
Bellu gerunt venti, freatque indignata milcent.
Ecce cadunt largi relolutus nubibus imbre,
Inque fructu credas tonu[m] decendere cælum,
Inque plaga colli tumefactum feandere ponunt;
—Carec ignibus æther.
Caque nos premunt terraebris hymnis, suisq[ue]:
Diffundunt tamen has, præbentq[ue] micantia lumen
Fulmina, fulminea ardentes ignibus unde.
Ovid. Met. 1. 11.

But the distemperature and horror is more than the danger, where Mariners be Englis, who are the absoluteit under heaven in their profellion, and are by Foreigners compared unto fishes. About four of the clock we came before *Sidon*; the Ship not able to attain to the harbourage of the Rock, which is environed by the Sea, and the only protection of that Road for Ships of good burthen. But some of us were so sick, that we desired to be set ashore in the Skiff, a long mile distant (which was performed, but not without peril.)

Phoenicia is a Province of *Syria*, interposing the Sea and *Galilee*, stretching North and South from the River *Vulamus*, to the Cattle of the *Peregrines*, which is on the far-side of the Mount *Carmel*.

Phoenix did give the Land a lasting name.

Et qui longa dedit terris cognomina Phoenix.
Sil. Ital. 4.

Brother unto *Cadmus*, and the fifth from *Jupiter*. His great Grand-father was *Epa-phus*, his Grand-father *Betus Piscus*, (reputed a God, and honoured with Temples) called *Bet* by the *Affyrians*, and *Baal* by the *Hebreans*) his Father *Agenor*. *Betus* the *Levi*, called also *Methres*, was born unto *Phoenix*, King of *Phoenicia* by descent, and of *Cyprus* by Conquest. He had issue, *Pygmalion* and *Dido*, who well revenged her Brother for the death of her Husband, fled unto the Confines of *Lybia*, and there erected the City of *Carthage*. The *Carthaginians* names, as *Hannibal*, *Afdrubal*, *Anna*, &c. did shew that they had their Original from hence. But the coming thither of *Aeneas*, and cause of her death, is held by divers no other than a fiction. For *Appian* (it his credit may baffle with *Virgil*) reports that *Carthage* was built full fifty years before *Troy* was destroyed. And *Aesopius* upon her Picture:

*Illa ego sum Dido vulu, quam confinis hospes,
Assimilata modis, pulchraque mirificis:
Talis eram; sed non Maro quam mihi fixis erat mens:
Vicane necfis latu cupidinibus.
Namque nec Aeneas vidit me Trojus unquam,
Nec Lybian advenit claffibus Ilaci.
S: d furia fugiens, aequa arma proacris jarbz,
Servavi, fateor, morte pudicitiam.
Pectora transfixo caffos quod percuti enies;
Non furor sua lafo crudus amore dolor.
Sic cedidisse juvat, vixi fine vulnera fame,
Ultra virum, positis incenibus appetui.*

*I Dido, whom this table doth impart,
Of passing beauty drawn by happy art,
Such was when living; not of such a mind
As Maro feign'd, to furious gifts inclin'd.
Me Troy Aeneas never saw; nor bore
The Llian ships unto the Lybian shore,
But flying outrage, and jarbas, I
By death fecur'd my being's chasity. (brest
That struck the chaste steel through my constant
Nor rage, nor injur'd Love, with grief oppres.
So, pleas'd, I fell: liv'd undism'd, (bely'd)
Reveng'd my husband, built a City, dy'd.*

Phoenicia is said by others to be named of a Date, which is called *Phoenix* in the *Egyptian* Tongue; the abundance growing in that part of *Egypt* having given a name to this people, who were formerly *Egyptians*.

*Hi rubro gurgite quandam
Mutare domum, primique per sequora recti:
Lustrare salum, primi docuere carnis
Ferre cavis orbis commercia; sydera primi,
Servare poli—*

*These east from the red Gulp remov'd;
On Sea by new-found ways adventure first:
On Sea by new-found ways adventure first:
First, stangs to franghi ships with chang'd merchandize:
First, stars obseru'd in the character'd skies.
Dionys.*

together with Arithmetick and Letters,

*Phoenixes primi (sunt si creditur) auti
Manifur ridibus vocem signare figuris.
Nondum flumine Memphis contexte Byblus
Novaret; & faxis rantium volvocere feraque,
Sculpatque servabant magicas animalia lingua.
Lucan 1. 3.*

*Phoenices first impress (if same be true)
The first voice in rude figures. Memphis knew
Not yet how stream-liv'd Byblus to prepare;
But birds and beasts, car'd out in stone, declare
Their Hieroglyphick wisdoms:*

which Letters *Cadmus*, banished by his Father (the Builder of *Thebes* in *Boetia*, by him perhaps so called of the *Egyptian Thebes*) did communicate to the *Grecians*. To them also some attribute the invention of Poetry; an Art by Art not to be attained; which giveth admirable fame and memory to the deferver, and inflameth the noble mind with a virtuous emulation. The chief Sea-bordering Cities of *Phoenicia* are *Tripolis*, *Byblis*, *Berytus*, *Sidon*, *Tyrus*, and *Polomatis* now called *Acre*.

Tripolis is so called, because it was jointly built by *Tyrus*, *Sidon*, and *Aradus*. It is seated under *Libanus*, and commanded by a well-furnished Citadel, manned with two hundred *Janizaries*. Before it there is an ill-neighbouring Bank of Sand, which growth daily both in greatness and nearenes; of which they have a Prophetic, that it shall in process of time be devoured. The Town and Territories are governed by a *Baia*. Two miles off, and West from it, is the Haven; made by a round piece of Land adjoining to the Main by an Isthmus; the mouth thereof regarding the North. On each side there is a Bulwark, kept by an hundred *Janizaries*, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath remov'd the Seal, which was before at *Alexandretta*; a Town in the furthest exents of the *Straits*, beyond the River *Orontes*; most contagiouly seated by reason of the Marshes and lofty bordering Mountains (towards the North, being a part of *Tauris*) which deprive it the rayling Sun for no small

part

part of the day; insomuch, that not many Foreigners escape, that there linger any seafon, who get not ashore before the Sun be high-mounted, and return again ere too low-declining. Notwithstanding the Merchants do offer great sums of Money, to have it restored unto that place, as more convenient for their Traffick with *Aleppo* (the principal Mart of that place of *Asia*, for Silks and sundry other Commodities) from thence, but three days journey, being eight from *Tripolis*; which the *Turk* will not yet alent to, for that divers Ships have been taken out of that Road by Pirates, there being no Forts for protection, nor no fit place to erect them on. A thing usual it is between *Tripolis* and *Aleppo*, as between *Aleppo* and *Babylon*, to make tame Doves the speedy transporters of their Letters; which they wrap about their legs like Jesus, trained therunto at such times as they have young ones, by bearing them from them in open Cages. A Fowl of notable memory. Nor is it a modern invention: For we read that *Thourobishes*, by a Pigeon stained with Purple, gave notice of his Victory at the *Olympian Games*, the self-same day to his Father in *Ægina*. By which means also the Conful *Herac* held intelligence with *Decimus Brutus* besieged in *Marina*. The like perhaps is meant by the Poet, when he saith,

*As if from parts removed far, from some
A woful Letter swiftly wing'd should come.*

— *Tanquam è diversi partibus orbis
Anxia precipit venit Epistola penna;*
Iuv. Sat. 4.

When the Christians besieged *Acre*, *Saladine* sent out one of these winged Scouts, to confirm the courage of the besieged, with promise of a speedy relief; when, I know not by what chance or policy, intercepted, and furnished with a contrary message, it occasioned a sudden surrender.

Byblis was the Royal seat of *Cyprus* (who was also King of *Cyprus*) the Father of *Adonis*, slain by a Boar deified, and yearly deplored by the *Syrian*, in the month of *June*, they then whipping themselves, with universal lamentation. Which done, upon one day they sacrifice unto his Soul, as if dead; affirming on the next, that he lived, and was ascended into Heaven. For feign'd it is, that *Venus* made an agreement with *Proserpina*, that for six months of the year, he should be present with her; alluding unto Corn, which for so long is buried under the Earth, and for the rest of the year embraced by the temperate Air, which is *Venus*. But in the general Allegory, *Adonis* is said to be the Sun, the Boar the Winter, whereby his heat is extinguished; when defolate *Venus* (the Earth) doth mourn for his absence, re-created again by his approach, and pro-creative vertue. Aloft, and not far from the Sea, stood his celebrated Temple: The City was first called *Heves*, of *Eleven* sixth son unto *Canaan*. In the time of the Christians, it was an Episcopal See, now a place of no reputation. Three miles on this side runs the River of *Adonis*, which is said by *Lucian*, to have dreamt blood upon that solemnized day of his Obsequies. At this day it is called *Causa*, as they there report; of a Dog of stone (that now lies with his heels upwards, in the bottom of the Chanel) which by strange Magical motions and sounds, fore-sawed the alternate Fate of that Country. This was the Northern Confines of the Kingdom and Patriarchy of *Jerusalem*.

Beritus was so called of the Idol *Berith*, but originally *Geris* of *Gergisim*, fifth son unto *Canaan*. It was subverted by *Tryphon*, and re-edified by the *Romans* that there planted a Colony, and called it *Julia Felix*; who, by the bounty of *Augustus*, were endued with the Priviledges of Citizens of Rome. *Agrippa* there placed two Legions, by whom, and his Predecessor *Herod*, it was greatly adorned; as after with Christian Churches and the See of a Bishop, being under the Metropolitan of *Tyrus*. With the rest, it hath lost his beauty, but not his being; now stored with Merchandise, and much frequented by Foreigners.

But now return we to *Sidon*, the most ancient City of *Phoenicia*, built, as some write, by *Sida* the Daughter of *Betus*; according to others, by *Sidon* the first-born of *Canaan*. Some do attribute the building thereto to the *Phoenicians*, who called it *Sidon*, in regard of the plenty of Fish, which frequented those Coasts; for *Sidon* signifieth Fish, in their language. In fame it contendeth with *Tyrus*, but exceedeth it in antiquity, and is more celebrated by the Ancients. The seat therof is healthful, pleasant, and profitable; on the one side walled with the Sea, on the other side with the fruitful Mountains that lie before *Libanus*; from whence fall many Springs, wherewith they overflow their delicate Orchards, (which abound with all variety

of

of excellent fruits) and when they list, exclude them. The making of Crystal glasses was here first invented, made of the forefaid sand, brought hither before it would become fublie. Amongst others right famous, *Sidon* is honoured with the birth of *Bacchus*, and was an Episcopall See, depending on the Archbisshoprick of *Tyrus*. But this once ample City fyll suffering, when the often changes of thos Countries, is at this day contracted into narrow limits; and only shews the foundations of her greatness, lying East-ward of this that standeth, and overshadowed with Olives. There is nothing left of antiquity, but the supposed Sepulchre of the Patriarch *Zebulon*, included within a Chappal amongst thos ruins, and held (especially by the *Jews*) in great veneration. The Town now being is not worth our description; the Walls neither fair, nor of force; the Haven decayed, when at best but serving for Gallics. At the end of the Pier stands a paltry Block-house, furnished with suitable Artillery.

Th: Moyle, the *Bannia*, and *Cane* for Merchants, the only Buildings of Note.

The Inhabitants are of sundry Nations and Religions, governed by a succession of Princes, whom they call *Emers*; descended, as they say, from the *Druzes*; the remainder of thos French-men which were brought into these parts by *Godfrey* of *Eulzign*, who driven into the Mountains above, and defending themselves by the advantage of the place, could never be utterly destroyed by the *Saracens*. At length, they afforded them peace and liberty of Religion; conditionally, that they wore the white Turbans, and paid such Duties as the natural Subject. But in tract of time, they fell from the knowledge of Christ, nor throughly embracing the other, are indeed of neither. As for this *Emer*, he was never known to pray, nor ever seen in a Mosque. His name is *Faccardine*, small of stature, but great in courage and achievements; about the age of forty, fubil as a Fox, and not a little inclining to the Tyrant. He never commenched Battel, nor executeth any notable Deign, without the consent of his Mother.

*Illa magas artes Aemque carmina novit,
Inque caput liquidas arte recurvatis aquas.
Scit bene quid graminis, quid torto confus rombo
Licia, quid valeat virtus amantis equa:
Cum volvitur toro glomerantur nubila ccelo:
Cum volvitur puro fulget in ore dies,
Sanguine, si quis fides, flumina sylva videt,
Purpureus Lunc fungine vulnus erat,
Hanc ego nocturnas vivam volitare per umbras
Sulpicor, & pluma corpus amice regi.
Evocat antiquis proavos, aravosque sepulchrus;
Ex solidam longo carmine fudit humum.*

Od. Am. I. 1. E. 8.

*Skil'd in black Arts, she makes streams backward run
The vertues knowns of weeds; of laces spun
On wheels; and payson of lust-stung Mare,
Fair days make cloudy, and the cloudy fair:
Stars to drop blood, the Moon look bloody,
And plum'd (alive) doth through nights shadows fly.
The dead call for their graves to further harms,
And cleave the solid earth with her long charms.*

To this Town he hath added a Kingly Signiory; what by his Sword, and what by his Stratagems. When *Murat Baffa* (now principal *Vizier*) came fiftt to his Government of *Damasco*, he made him his by his free entertainment and bounty, which hath converted to his no small advantage; of whom he made use in his contention with *Freck*, the *Emer* of *Balbec*, by his authority strangled. After that he pickt a quarrel with *Joseph Emer* of *Tripoly*, and dispossess him of *Bartu*, with the Territories belonging thereto; together with *Gazar*, about twelve mils beyond it, a place by situation invincible. This *Joseph* hated of his people, for his excessive Tyranny, got to be made *Sediar* of *Damasco*, (which is, General of the Souldiery) and by that power intended a revenge. But in the mean feaston, *Faccardine* fackt *Tripoly* it self, and forced the *Emer* to fly in a *Venetian* Ship unto *Cyprus*, where again he embarked in a Frenchman, and landed at the Castle of *Peregrine*; and there by *Ahmed the Arabian* (formerly mentioned) entertained, he repaired to *Damasco*, cutten on his charge, converting his whole strength upon the *Sidonians*, now in the field, and joyn'd with *Ali Baffa* his confederate. In a Plain, (one eight miles short of *Damasco*), the Armies met, the *Damascens* are foiked, and purfled to the gates of the City, the Conquerors lodge in the Suburbs, who are removed by the force of an hundred and fifty thousand *Sultanes*. This Battel was fought about the midft of November, in the year of our Lord 1606. Three months after a Peace is concluded amongst them. But the Summer following, *Murat* the great *Vizier* having overthrown *Ali Baffa* of *Aleppo*, that valiant Rebel (who in three main Battels withstand his whole forces; having let up an order of *Sedgmen* in opposition of the *Janizaries*) they fought by manifold complaints, to incite him against the *Emer* of *Sidon*, as confederate with the Traitor; which they urged with gifts, received and lost; for the old *Baffa*, mindful of the friendly offices done him by

the

the *Emer*, (corrupted also, as is thought, with great sums of money) not only not molesteith, but declareth him a good Subject. Having, till of late, held good correspondence with the City and Garrison of *Damasco*, they had made him *Sanziack* of *Sapet*. Now, when according to the Government of *Turkie*, which once in two or three years doth use to remove the Gouvernours of Cities and Provinces, and that another was sent by the *Damascens*, to succeed him, he refused to resign it; notwithstanding tending to the *Teffadas* or Trefafer, the Revenue of that *Sanziky*. This was the fift occasion of their quarrel. He got from the improvident Pealants the Castle of *Elkiffe*, which he hath strongly fortifid, and made the Receptione of his Treasure, and the Castle of *Banies* from the *Sheekh* that ought it, by a wile; which standeth on a Hill by it self, and is indecd by nature invincible. For the *Emer*, in peaceable manner, pitching his Tents not far from the Wall, was kindly viited, and entertained by the *Sheekh*; when desirous to fee it, he conducted him up, having not above twenty or thirty in his company, but thos privately armed; leaving order that the reft should alend by two's and by three's, and so surprised it without blood-shed; planting the Inhabitants in other places within his Dominions, and strengthening this with a Garrison. Out of the Rock whereto it is mounted ariseth one of the two heads of *Jordan*. His Signiory stretching from the River of *Canis* (which they call *Cely*) to the foot of Mount *Carmel*. In which the places of principal note are *Gazir*, *Bartu*, *Sidon*, *Tyrus*, *Acra*, *Saffes* (which was *Tiberias*) *Diar*, *Camar*, *Elkiffe*, *Bannia*, the two heads of *Jordan*, the Lake *Semachonitis* (now called *Hore*) and Sea of *Iberias*: with the hot bath adjoyning; *Nazareth*, *Cana*, and Mount *Tabor*. *Saffis* is the principal City, in which there abide a number of *Jews*, who alſt the place, in that *Jacob* had his being therabout, before his going down into *Ægypt*. The *Grand Signior* doth often threaten his subversion, which he puts off with a jest, that he knows that he will not this year trouble him; whose displeasure is not so much provoked by his incoaching, as by the revealed intelligence which he holds with the *Florentine*; whom he suffers to harbour within his Haven of *Tynys*, (yet excusing it as a place lying waste, and not to be defended) to come ashore for fresh water, buys of him under-hand his Prizes, and furnisht him with necessities. But designs of a higher nature have been treated of between them, as is well known to certain Merchants employed in that busines. And I am verily perwaded, that if the occasion were laid hold of, and freely pursued by the Christians, it would terribly shake, if not utterly confound the *Ottoman* Empire. It is said of a certainty, that the *Turk* will turn his whole Forces upon him the next Summer; and therefore more willingly condescends to a Peace with the *Perfian*. But the *Emer* is not much terrified with the rumour (although he feeks to divert the tempeſt by continuance of gifts, the favour of his Friends, and profled integrity); for he not a little prelumeth of his invincible Forts, well stored for a long War, and advantage of the Mountains; having besides forty thousand expert Soldiars in continual pay, part of them *Mors*, and part of them Christians; and if the world should fall out, hath the Sea to friend, and the *Florentine*. And in such an exigent, intendeth, as is thought, to make for Christendom, and there to purchase some Signiory: For the opinion is, that he hath a mals of Treafure, gathered by Wiles and Extortions, as well from the Subject, as from the Foreigner. He hath coyned, of late, a number of counterfeit *Dutch* Dollars, which he thrusteth away in payments, and offers in exchange to the Merchants, so that no new *Dutch* Dollars, though never to good, will now go current in *Sidon*. He hath the fifth part of the increafe of all things. The Christians, if *Jews*, do pay for their heads two Dollars apiece yearly; and head-money he hath for all the Cattel within his Dominions. A severe iudic: re-edites ruinous; and replants depopulated places, too strong for his Neighbours, and able to maintain a defensive War with the *Turk*; but that it is to be suspected, that his people would fall from him in regard of his Tyranny. Now as for the Merchants, who are for the most part *English*, they are entertained with all Courteſie and Freedom, they may travel without danger, with their Purſes in their hands, paying for Cuftom but three in the hundred. Yet theſe are but trains to allure them, and disguise his voracity; for if a Factor die, as if the Owner, and he his Heir, he will ſeize on the Goods belonging to his Principals, and ſeem to do them a favour, in admittting of a Redemption under the value; ſo that they do but labour for his harvſt, and reap for his Garners: For ſuch and ſuch like things, they generally intend to forſake his Country. The Merchandise appropriate to this place are Cottons, and Silks, which here-

are

are made in the Mulberry-Groves, in indifferent quantity. Other Commodities (which are many, and not coarse) they fetch from *Damascus*, two days journey from hence; interposed with the snow-topt Mountains of *Antilibanus*; to exceeding cold, that a *Moor*, at our being here, returning from thence in the company of an *Erg-lif Merchant*, perished by the way, the heat then excessive great in the Valleys on both sides. *Damascus* is seated in a Plain, environed with Hills, and watered with the River *Chrysorhois*, which descendeth with a great murmur from the Mountains; but after a while having entered the Plain, becometh more gentle; serving the City so abundantly, that few houses are without their Fountains, and by little Rivulets let into their Orchards; than which the habitable Earth affordeth not more delicate for excellency of Fruits, and their varieties. Yet is this City subject to both the extremes of Weather; rich in Trades, and celebrated for excellent Artisans. We were desirous to have seen it, but were advised not to adventure, because of the lawless *Spartiates*, there residing in great numbers. The people about *Sidon* are greatly given to the nourishing of Cartel, (having notwithstanding not many) inasmuch as Beef and Veal are seldom here to be had, but when by chance they do break their legs, or otherwise maimed. They fodder them in the Winter (for they cut no Gras) with Straw and the Leaves of Trees, whereof many do flourish continually.

Our Ship returning to *Alexandria*, and carrying with her two of our fellow Pilgrims; on the five and twentieth of April, we returned also towards *Acre* by Land, in the company of divers English Merchants: the Champaign between the Sea and the Mountains, fruitful, though narrow, and crossed with many little Rivulets. After five miles riding, we came to a small solitary Mosque, not far from the Sea, erected, as they say, over the Widows house that entertained *Elias*. Close by it are the foundations of *Sarpeha*, commended for her Wines,

Vina mihi non sunt Gazetica, Chia, Falerna :
Quæque Sareptano palmitæ missa bibas.
Sidonius.

*Gazetick, Chian, nor Falernian Wine
Have I: drink then of the Sareptan Vine.*

It was the Seat of a Bishop, and subject unto *Tyrus*. Right against it, and high mounted on a Mountain, there is a handsome new Town, now called *Sarapanta*. Beyond, on the left hand of the way, are a number of Caves cut out of the Rock; the habitations, as I suppose, of men in the Golden Age, and before the Foundation of Cities.

— Cum frigida parva
Præberet spelunca domos, ignemque laremque,
Et pecus, & dominos communis clauderet umbra :
Sylvestrem montana thorum cum sterneret uxoris
Frondibus & culmo, vicinatumque ferarum
Pellibus. *Iuv. Sat. 6.*

*When cool caves humble dwellings did afford,
The fire, lar, cattle, with their owner plac't
All under one shed : when the wife then chaste
(For then uncovertly) made her sylvan bed
Of straw and leaves, with skins of wild beasts spread.*

These are mentioned in the Book of *Josiah*, and called *Mearsh* (which is, the Caves of the *Sidonians*) and were afterward called the Caves of *Tyrus*. A place then inexpugnable, and maintained by the Christians; until, in the year 1167, it was by the corrupted Soulards delivered to the *Saracens*.

We crossed a little Valley divided by the River *Elberus* (now called *Cafinse*) which derives its Original from *Libanus*, and glideth along with a speedy course through a strangely intricate Chane, guilty of the death of the Emperor *Frederick Barbarossa*, who falling from his Horse as he purfled the Infidels, and oppressed with the weight of his Armour, was drowned therin, and buried at *Tyrus*. On the other side of the Valley stand an ancient Cane, whose port doth bear the portraiture of a Chalice. Five miles beyond, we came to a Village seated on a little Hill in the midst of a Plain; the fame by all likelihood that was formerly called *Palestyn*, or old *Tyrus*. Forget I must not the custom obserued by the Inhabitants hereabout, who retain the old Worlds Hospitality. Be the Passenger Christian, or whatsoever, they will house him, prepare him extraordinary fare, and look to his Mule, without taking of one Alper. But these precise *Mahometan* will neither eat nor drink with a Christian, only minister to his wants; and when he hath done, break the earthen dishes wherein he was fed, as defiled. Now, throw this Town there passes a ruinous Aqueduct, extending a great way towards the South, and thorow the Champain, tending oft to climb above his beginning, and from hence proceedeth directly West unto *Tyrus*, which standeth about two miles and a half below it.

LIB. III.

Tyrus.

Tyrus was said to be built by *Tyros*, the seventh Son of *Japhet*; re-edified by *Phe-nix*, made a Colony of the *Sidonians*, and afterward the *Metropolis of Phoenicia*. The City was consecrated to *Hercules*, whose Priest was *Sidetes*. The Citizens famous for fundy Excellencies and foreign Plantations. *Carthage*, emulous of *Rome*, (who yearly sent hither their Embassadors) *Lettis* and *Utica*, do acknowledge them for their Founders, together with *Gades*. For, thinking those freightes to be the uttermost bounds of the earth, on Europe side they placed that City, and a Temple unto *Hercules*, on the opposite shore, called therupon the Pillars of *Hercules*.

—A people fierce in War.

Nor were their Women unexpert in their Weapons.

*The Tyrian Virgins Quivers use to bear,
And Purple buskins ty'd with ribands, wear.*

Yet branded with a twofold imputation:

Inconstant Turians —

— Tyrannus double-tongued.

—Genus intractabile bello,
Virg. En. L. I.

Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincire cothurno.
Ibid

Et Tyrios instabiles —
Lucan. l. 3.
Tyrioscque bilingues.
Vid. En. l. 4.

And no marvel, since their principal profession was Merchandise ; having elected the site thereof for that purpose. For it stood upon a rocky Island, removed seven hundred paces from the Continent, in the shape thereof circular, the building lofty by Nature, and impregnably fortified : Sovereign of the Seas, and chief for Commerce thoroughout the whole Universe, whose glory is described by *Ezekiel*, and destruction foretold, inflicted by *Nebuchadrezzar*, who is said to have joyed it first to the Continent ; but that passage was soon after demolished by assaulting Seas and industry of the *Tyrians*. Yet seventy years the City lay waste, and then re-edified, was overthrown again two years after, by *Alexander* ; whose undefatigable perseverance made all things possible. For when the rest of *Phoenicia* had resigned their freedoms to his service, the *Tyrians* rather accepted of amity, than subjection ; who sent him a Crown of Gold, with plenty of provision which he thankfully received, and made knowne withal, that he purposed to sacrifice unto *Hercules*, the Patron of their City, and his Ancestor. The Embassadour told him, that he might so do in his Temple in *Palesy-
rue*. Whereat enraged, *You contemn* (quoth he) *my Army of Foot*, for that you inhabit an Island, but *I* *long*, will make it appear you are of the Continent. They are distressed, and it provides for the assault. *Palesyru* affords him stones, and *Libanus* timber. The South-West winds, to which it lay open, the profoundity thereof, and little shew of much labour, makes the Souldier desperat. But revenge re-inflamed their courages, by the refusal of Peace (being proffered, left so long a Siege should prove an impediment to their Victories) and slaughter of their Heralds, aggravated with scoffs : *That they so glorious in Arms, should now bear burden like Ales*, and demanding if *Alexander* were greater than *Neptune*. But when, contrary to their expectations, they law the pile mount above the superficies of the Sea, and fortified with Towers of Wood, to defend from all annoyances, they fired one of their greatest Ships, being full of combustible matter ; which driving against it, not only caught hold of the Towers, but of as much of the pile that fummented the Water ; the fury of the Sea, subverting the remainder. His second attempt, they again made frustrate, whereupon he thought to have desisted ; but lest he should impeach his Fame, which subduced more than his Sword, and that this City might witness to the World, that he was not to be withstood ; once more he renewed his enterprize, which by the arrival of his Navy was effected. After seven months siege, the City was taken and defaced, two thousand of the Citizens crucified all along the shore, the rest being put to the Sword ; save those that were under-hand laved by the *Sidonians*, then serving *Alexander*, and mindful that both were once but one people. But *Tyrus*, shortly after, overcame these calamities, and recovered both her former riches and beauty. That part which joyed to the forced Isthmus (which is not much more than a stones cast over) being fortified with four strong Walls, five and twenty foot thick, entered thorough a Bulwark, on each side whereof stood six high Towers, almost conjoining to each other. On the South-side upon a Rock and adherent, flood the Castle, as invincible as stately ; the rest environed with a double Wall, well adorned with Turrets equally dilatant. On the North-side

sides lay the Haven, entred between two Towers, and affording a most safe station. This City did justly boast of her Purples, the best of all other, and taken hereabout. A kind of shell-fish, having in the midle of his jaws, a certain white vein, which contained that precious liquor, a dye of sovereign estimation. • The invention thereof is ascribed unto *Hercules*, who walking along the shore with a Damofel, whom he loved, by chance his Dog had sciz'd on one to woun up by the Sea, and smerched his lips with the tincture; which the admiring, refled to be his, until he had brought her a Garment of that colour, who not long after accomplished it. This blood, together with the opened veins, were stiled in a Vessel of Lead, drawn throuw a Limbeck, with the vapour of a little boiling water. The tongue of a Purple is about the length of a finger, so sharp and hard, that he can open therewith the shell of an Oyster; which was the cause of their taking. For the Fisher-men did bait their Weels there, with, which they suffered to sink into the bottom of the Sea; when the Purples repairing thereto, did thrust their tongues between the Oysters, and pricking the gaping Oysters (kept, for that purpose, long out of the water) were by the sudden clostings of their shells, retained; who could neither draw them unto them, nor approach so near as to open them. They gathered together in the fift of the Spring, and were no where to be found at the rising of the Dog-star. The Fisher-men strove to take them alive; for with their lives they cast up that tincture. The colour did differ according to the Coasts which they frequented: On the Coasts of Africa, resembling a Violet, or the Sea when enraged. Near *Tyrus*, a Rose, or rather our Scarlet, which name doth seeme to be derived from them; for *Tyrus* was call'd *Sar*, in that it is built upon a Rock, which gave a name unto *Syria* (as the one at this day *Sur*, and the other *Suri*) by the *Arabians* (they pronouncing *scar* for *sun*, and *scar* for *jar*) and the fish was likewise named *Sar*, or *Scar* rather in their Language:

*Hic petit excidiis urbem, miserisque penates,
Ut gemma bibat, & Sarrion dormiat ostro.*
Virg. Georg. I. 2.

*He Cities sackt, and houses fills with groans,
To lie in Scarlet, drink in precious stones.*

A colour destinated from the beginning, to Courts and Magistracy; so that sometimes it is used for Magistracy it self, as by *Martial* unto *Janus*:

*Purpura te felix, te colat omnis honos.
Lib. 8. Epist. 8.*

The happy Purple, thee all honours honour.

The Murex, though differing from the Purple, are promiscuously used:

—*Tyrioque ardebat murice lana.*

—*The wool with Tyrian Murex skin'd.*

The excellency of the double die, being light upon through defect of the former. But the Purple is now no more to be had, either extinc't in kind, or because the places of their frequenting are now possest by the barbarous *Mahometans*. After the aforesaid restauration, *Tyrus* preferred her dignity for the space of nine hundred years, remaining, for six hundred thereof, in the Christians possession; a Confederate with the *Romans*, and for her faith unto them endued with the immunities of the City. When the Christian Religion grew powerful in these parts, it was the Seat of an Archbishop, next in precedency unto the Patriarch of *Jerusalem*; fourteen Bishopricks being under her Primacy, viz. *Porphyra*, *Aeon*, *Sarepta*, *Sidon*, *Cesarea Philippi*, *Beritus*, *Byblis*, *Berrus*, *Trípoli*, *Orthisia*, *Achis*, *Aradus*, *Tortosa*, and *Matadea*. In the year of our Lord 636, it became enthrall'd to the *Saracens*. *Baldwin* the second, four hundred forty four years after, delivered it from that yoke, assilied by the *Venetian* Navy. It was then divided into three portions: two allotted to the King of *Jersusalem*, and the third to the *Venetians*, and was restored to her Archiepiscopal See, but not unto all her inferior Bishopricks; those on the North of the River of *Canis* being then subiect to the Patriarch of *Antioch*. After this, with admirable valour, they repelled the assaults of *Saladin*, then Lord of *Jury*. But in the year 1280, it was subdu'd by the *Egyptian Mahometan*, and from them by the *Ottoman Selymus*. But this once famous *Tyrus* is now no other than an heap of ruines; yet have they a reverent respect, and do instruct the penitive beholder with their exemplary frailty. It hath two Harbours, one on the North-side, the fairest, and best throughout all the Levant, (which the Curfours enter at their pleasure) the other choaked with the decays of the City. The *Emer* of *Sidon* hath given it, with the adjacent Territories, to his Brother for a possession, comprehending fix miles

bread, and in some places three. A level naturally fertil, but now neglected; watered with pleasant Springs; heretofore abounding with Sugar-Canes, and all variety of Fruit-Trees.

We pass'd by certain Cisterns, some a mile and better distant from the City; which are called *Solomons* by the Chirilians of this Country. I know not why, unless these were they which he mentions in the *Canticus*. Square they are, and large, replenished with living water, which was in times past conveyed by the Aqueduct into the aforesaid Orchards; but now uncleas and ruined, they lead their waters into the Valley below, making it platly in sundry places, where the air doth stink with the continual croaking of Frogs, not unaptly feign'd to have their beginning from those bauling Peasants,

*Who still
Do rudely ror singe, and of all flame void,
Though under water, under water chide.*

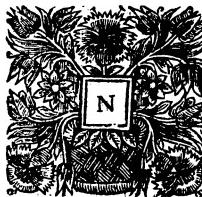
*nunc quoque turpes
Libus excent linguis, pulsoque pudore
Quamvis sunt sub aqua, tub aqua male dicere tentant;*
Quid. Mer. L. 6.

Within night we came unto certain Tents that were pitched in those Marshes belonging to the *Emer* Brothers Servants, who there pastured their Horses; wheres, by a *Melito*, the Master of his Horc (whole Sister he had married) we were courteously entertained. The next morning, after two or three hours riding, we ascended the high and woody Mountains of *Saron*, which stretch with intermitted Valleys unto the Sea of *Galilee*; and here have their white Cliffs wash'd with the surges (called *Capo Banico* by the Mariner) frequented (though forlaken by men) with Leopards, Boars, Jackals, and such like savage Inhabitants. This passage is both dangerous and difficult, neighboured by the precipitating Cliff, and made by the labour of man; yet recompening the trouble with fragrant favours; Bays, Rosemary, Marjoram, Hyfop, and the like, there growing in abundance. They say, that of late a Thief, purifid on all sides, and desperate of his safety, (for rarely are offences here pardoned) leap'd from the top into the Sea, and swam unto *Tyrus*, which is seven miles distant; who, for the strangeness of the fact, was forgiven by the *Emer*. A little beyond we pass'd by a ruinous Fort, called *Scandrone* of *Alexander* the Builder; here built to defend this passage: much of the Foundation overgrown with Oifers and Weeds, being nourisched by a Spring that falleth from thence into the Sea. A Moor not long since was here assailed by a Leopard that scull'd in the aforesaid Thicket; and jumping upon him, overthrew him from his As; but the Beast having wet his feet, and mist of his hold, retired as ashamed without further violence. Within a day or two after he drew company together to have hunted him; but found him dead of a Wound received from a Bore. The higher Mountains now coming short of the Sea, do leave a narrow level between. Upon the left hand, on a high round Hill, we saw two solitary Pillars, to which some of us r'd, in hope to have seen something of antiquity; where we found divers others laid along, with the half buried Foundation of an ample Building. A mile beyond we came to a Fort maintained by a small Garrison of *Mours*, to prohibit that passage if need should require; and to secure the Traveller from Thieves; a place heretofore unpassable, by reason of their outrages. The Soldiers acquainted with our Merchants, freely entertain'd us, and made us good chear, according to their manner of diet; which was required with the present of a little Tobacco, by them greedily affected. They also remitted our Caphar; using to take four Dollars apiece of the stranger Christians. From hence ascending the more eminent part of the rocky and naked Mountains, which here again thrust into the Sea (called in times past the *Tyrian Ladder*) by a long and steep descent we descended into the Valley of *Acre*. Divers little Hills being here and there dispersed, crown'd with ruines, (the coverts for Thieves) and many Villages on the skirts of the bordering Mountains. Ere yet night, we re-enter'd *Acre*.



THE
FOURTH
BOOK.

...Penitus
toto divi-
fos orbe
Britannos,
Virg. Eccl.



OW shape we our course for *England*. Beloved foil; as in scite,

—Wholly from all the World disjoined;

so in thy felicities. The Summer burns thee not, nor the Winter benums thee; defended by the Sea from waightful incursions, and by the valour of thy Sons from hostile invasions. All other Countrys are in some things defective; when thou, a provident Parent, dost minister unto thine whatsoever is useful: foreign additions but only tending to vanity and luxury. Virtue in thee at the least is praised, and Vices are branded with their names, if not purased with punishments. That *Ulysses*

Qui mores hominum multorum vidit & Urbes. *Whos knew many mens manners, and saw many Cities:*
Hom. Odys. l. i.

if as found in judgment as ripe in experience, will confess thee to be the Land that floweth with Milk and Honey.

Our Sails now swelling with the first breath of *May*, on the right hand we left *Cyprus*, sacred of old unto *Venus*, who (as they feign) was here first exhibited to mortals.

Venerandam auream coronam habentem pulchram
Venerem
Canam, que Cyri munimenta fortia est
Maritima, ubi illam Zephyri vis molliter spirantis
Suscitavit per undam multiformi maris
Spuma in molli. *Hom. in Hymnis.*

I sing of *Venus* crown'd with Gold, renown'd
For fair, that *Cyprus* guards, by Neptune bound.
Her in soft fome mild-breathing Zephyre bore
On murmuring waves unto that fruitful shore.

Thither

Thither said to be driven in regard of the fertility of the soil, or beastly lusts of the people, who to purchase portions for their Daughters, accustomed to prostitute them on the shore unto Strangers; an Offering besides held acceptable to their Goddess of Victuallies. Some write that *Cyprus* was so named of the Cypris-trees that grew therein. Others of *Cyrus*, who built in it the ancient City of *Aphrodissa*; but grovily; for *Cyrus* lived six hundred years after *Homer*, who had used that name; but more probably of *Cyprian*, the more ancient name; in that often concealed by the surges. It stretcheth from *Eait* unto *Welt* in form of a Fleecy, and thrifeth forth a number of Promontories whereupon it was called *Cerafit*, which signifieth horned; so termed Promontories: as in *Phillis* to *Demophoon*,

*A Bay there is like to a bow when bend,
Steep horns advancing on the shores extend.*

*Est sinus adductos modice falcatus in arcus;
Ultima prorupta cornua mole rident.*
Ovid. Epifl. 2.

the occasion of that Fable of *Venus* her metamorphosing the cruel Sacrificers of that Island into Oxen, or else called so of the tumours that grew in many of their foreheads: It is in circuit according unto *Strabo* 427 miles, 60 miles distant from the rocky shore of *Cilicia*; and from the main of *Syria* an hundred: from whence it is said to have been divided by an Earth quake. Divided it was into four Provinces, *Salamina* *Amathusia*, *Lapethia*, and *Paphia*, so named of their principal Cities. *Salamina* was built by *Teucer* in memory of that from whence he was banished by his Father *Tela-mon*, for not revenging the death of his Brother.

*When Teucer fled from fire, and Salamine,
Crown'd with a wreath of Poplar dip'd in Wine.
He stirs his sad friends cheer; Go we lov'd-mates
Whicb w^s way soever Fortune leads, the Fates
Are kinder than my Father; nor despair
When Teucer guides you. He whose awers are
Most sure, Apollo, in another land,
Did say another Salamiae should stand.*

*Teucer Salamina patremque
Quam fugeret, ramen uva Lyceo
Tempora poplaca fertur vincile corona,
Sic tristes affatus amicos.
Quo nos cunque ferat melior fortuna parente
Nil desperandum Teucro ducet & apice Teucro.
Cetera enim promiscit Apollo,
Ambiguum tellure nova Salamine futuram.
Hor. s. Od. 7.*

The Iland being assigned unto him by *Belus*, if *Didoes* relation may be believed.

*Teucer, exiled Greece, to Sizlon came:
Who a new Kingdom sought by Belus aid.
My Father Belus then did Cyprus tame:
And that rich Country tributary made.*

*Atque equidem Teucrum memini idonea venire,
Finibus expullum parris nova regna petentem
Auxilio Beli: genitor tunc Belus opinam
Vaftabat Cypnum, & vicit ditione tenebat.
Virg. Aen. l. 1.*

This City was afterwards called *Constantia*; but destroyed by the *Java* in the days of the Emperor *Trajan*; and finally by the *Saracens*, in the Reign of *Heraclius* upon the ruines thereof, the famous *Famagusta* was created by King *Cassas*, as they say, the Father of St. *Katharine*. Eternized in fame by the unfortunate valour of the *Venetians*, and their auxiliary Forces under the command of *Sigrior Bragadine*; who with incredible fortitude withstood the furious assaults made by the populous Army of *Selymus* the Second, conducted by *Musapha*; and after surrendred it upon honourable conditions, infringed by the perfured and execrable *Bassa*. Who entertaining at his Tent with counterfeit kindness the principal of them, suddenly picking a quarrel, caused them all to be murdered, the Governour excepted, whom he referred for more exquisite torments. For having cut off his ears, and exhibited him by carrying of earth on his back to the derision of the Infidels, he finally hew'd him alive; and fluffing his skin with Chaff, commanded it to be hung at the main-yard of his Galley. *Famagusta* is seated in a Plain, between two Promontories; in form well-nigh quadrangular, whereof two parts are wafted with the sea, indifferent strong, and containing two miles in circumference. It standeth almost opp-

oppoſite unto *Tripoli*, having a Haven which openeth South-East; the mouth thereof being freighted with two Rocks which defend it from the weather. There was *Saint Barnaby* born, there ſuffered Martyrdom under *Nero*, and there buried; to whom the Catiſeal Church was dedicated. This greatly ruined City is yet the ſtrongelt in the Iſland, the ſeat of the *Zenziack*; who was latey put into an affright upon the approach of the *Florentine* Ships, that he fully purpoſed, as is credibly reported, to have ſurrendred it upon their landing. But they (perhaſe poſſet with a mutual terror) forbear to attempt it. The aforeraid region of *Salamis* which lyeth on the Eaſt of the Iſland) contained alſo the celebrated Cities of *Aphrodites*, *Tamassus* abounding with *Vitriol* and *Verdigreaf*, *Aſtinoe*, *Idalium* and the neigbouring Groves ſo chanted of; the Olympian Promontory (where *Venus* had her Temple, into which it was not lawful for any Woman to enter) with the Hill on the oppofite *Pedafium*, ſquare on the top like a Table, and criued unto her, as all the afore-named. In the territory of *Lapathis* comprehending the North-part, where once flood *Tremitus*; in the heart almoſt of the Iſland, and midſt of a goodly Plain stands the late regal City of *Nicofia*; circular in form, and five miles in circumference; not yielding in beauty (before defaced by the *Turk*) unto the principal Cities of *Italy*; taken by the aforeraid *Muſulma* on the ninth of September, in the year 1570, with an uncredible slaughter, and death of *Dandulus* the un-warlike Governor. The chief of the Prisoners, and richel spoils, he caſed to be imbarqued in two tall Ships, and a great Gallion, for a preſent to ſend unto *Selymias*: when a noble and beautiful Lady, preferring an honourable death before a life which would prove to repleat with flattery, and hated proflitutes, ſet fire on certain Barrels of Powder, which not only tore in pieces the Vefcels that carried her, but burnt the other ſo low, that the Sea devoured their Reliques. The *Franks* have their Factors refident in *Nicofia*; partly inhabited by the ancient *Grecy*, *Cypriots*, and partly by *Turk* and *Moor*s. The Buildings are low, flat-roof'd, the entrances little, for the moft part ascended by Stairs for the moſt difficult entry. North of this, and upon the Sea, flood *Cerevina*, erected by *Cyprus*, now of great strength, and called *Cerines*; (yet ſurrendred to the *Turk* before he was beſieged) and at the West-end of that Province, the City of the Sun, with the Temple of *Venus*, and *Iſis*, built by *Phalerus* and *Achimus* the *Athenians*. The Mountain of *Olympus* lies on the South of *Lapathis*, high, and taking up fifty miles with his baſis; now called, The Mountain of the Holy Croſls; clothed with Trees of all sorts, and ſtored with Fountains, whereon are a number of Monafeies poſſet by the Greek *Coloicors* of the Order of Saint *Basil*. South of the which, even to the Sea, extendeth *Amathusa*.

—gravidamque Amathumam metallis.
Ovid. Met. I. 10.

—heavy with Mines of Brass:

ſo called of the City *Amathus*, now ſcarcely ſhewing her foundation, ſacred unto *Venus*, and wherein the Rites of her *Adonis* were annually celebrated. Built perhaps unto *Anasis* (for I do but conjecture by the name, and in that it lieth oppoſite unto *Egypt*) who was the firſt that conquered *Cyprus*. East thereof are the *Saline*, fo named of the abundance of Salt that is made there; where the *Turk* did firſt land his Army; the ſhore thereabout being fit for that purpoſe. On the West-end of *Amathus* there is a Promontory, in form of a Peninfilia, called formerly *Carias* (of the not far diſtant City bui by the *Argives*, at this day named *Episcopia*, where *Apollo* had a Grove hard by a Promontory, from whence they were thrown that but preſumed to touch his Altar) now called the *Cape of Cats*: whereon are the ruines of a Monafeie of Greek *Coloicors*, fair when it flouriſhed, with a sumptuous Temple dedicated to *St. Nicholai*. The Monks, as they ſay, being obliged to ſtole a number of Cats for the deſtruclion of the abundance of Serpents that infiected thofe quarters; accuſtoming to return to the Covent at the found of a Bell when they had ſufficiently hunted. *Paphia* comprehendeth the West of *Cyprus*; ſo called of the maritime City, bui by the Son of *Pigmation* by his Ivory Statue; ſuch faid to be in regard of her beauty; of whom having long lived a ſingle life (in detraclion of thofe luſtful women) he became in amore,

Illa Paphum genuit, de quo tenet iſula nomen. She *Paphus* bare, whose name that Iſland bears.
Ovid. Met. I. 10.

But *Paphus*, according to others, was bui by *Cyneas* (both Father and Grand-father to *Adonis*.)

Adonis) who called it ſo in remembrance of *Paphus* his Father. This *Cyneas* having sworn to allil *Menelaus* with fifty Ships, ſent him only one, with the models of the other in Clay to colour his perjury. No place there was through the whole earth where *Venus* was more honoured.

An hundred fires *Sabean* guns conſume
There in her ſane, which fragrant wreathes perfume.

Ubi templum illi, centumque Sabao
Thuræ calent aræ, fertile recentibus halant.
Virg. Aen. I. 1.

Five miles from thence stands the City of *Baffa*, called New *Paphos* heretofore, and bui by *Azgenus*, frequented from all parts both by men and women; who went from thence in a solemn Proceſſion unto the Old, to pay their Vows, and celebraze her Solemnities. But her Temples both in the one and in the other (as throughout the whole Iſland) were razed to the ground by the procurement of *Saint Barnaby*. Weſt of this flood *Cythera*, a little Village, at this day called *Conches*; ſacred alſo unto *Venus*, and which once did give a name unto *Cyprus*. That, and not the Iſland that lies before

Mine Amathus, high Paphus, Cythera,
Idalia Groves—

Est Amathus eſt celfa mili Paphos atque Cythera,
Idaliaque domus —
Virg. Aen. I. 10.

The uttermoſt Promontory that ſtrecheth to the Weſt, with the ſuper-eminente Mountan, now called *Capho*, *Saint Pifano*; bore formerly the name of the *Athenian Academus*: Eaſt of which stood the City of *Aſtauſa* (at this day *Lycare*) renowned for the Groves of *Jupiter*. This Iſland boaſts of the births of *Aſcalapiades*, *Solon*, *Zeno* the Stoick, and Author of that ſeſt, *Apollonius*, and *Xenophon*. At the firſt it was to overgrown with wood, that beſides the infinite waſe made thereof in the melting of metals: it was decreed that every man ſhould inherit as much as he could make Cham-pain. A Country abounding with all things neceſſary for life; and therefore called *Macaria*. Whofe wealth allureth the *Romans* to make a Conqueſt thereto: a prey that more plentiſhly furnished their Coffers, than the reſt of their Triumphi. It affordeth matter to build a Ship from the bottom of the Keel to the top of her Top-gallant, and to furniſh her with Tacke and munition. It produceth Oyl and Grain of ſeveral forteſ; Wine that laſteth unto the eighth year, Grapes whereof they make Raisins of the Sun's Citrons, Oranges, Pomegranates, Almonds, Figs, Saffron, Coriander, Sagar-canæ: ſun-dry Herbs as well Phyſical as for food, Turpentine, Rubarb, Colloquintida, Scammony, &c. But the ſtaſle Commodities are Cotton-wools (the beſt of the Orient) Chamoleets, Salt, and Sope-Athes. They have plentiſh Mines of Bræſ, ſome ſmall ſtore of Gold and Silver, green Soda, Vitriol, Aloine, Opuntien, White and Red Lead, Iron, and divers kinds of preciuſe Stones of inferior value, amoungt which the Emerald, and the Turky. But it is in the Summer exceeding hot, and unhealthy, and annoyed with Ser-pents. The Brooks (for Rivers it hath none) rather merit the name of Torrents, being often exhausted by the Sun: inſomuch, as in the time of *Confantine* the Great, the Iſland was for fix and thirty years together almoſt utterly abandoned; Rain never falling, during that ſeaſon. It was firſt poſſeſſed by the Sons of *Japhet*; payed tribute firſt by the *Egyptian Anasis*; then conquered by *Betus*, and governed by the poſterity of *Tucces*, until *Cyrus* expulſed the nine Kings that thare ruled. But after the *Grecians* repoiſed the Sovereignty, and kept it until the death of *Nicocles*, and then it continued under the Government of the *Ptolomees*, till the *Romans* took it from the laſt of that name: reſtofed it was again to *Cleopatra*, and her Sister *Aſtinoe*, by *Antonius*. But he overthrown, it was made a Province of *Rome*; and with the tranſmigration of the Empire, submitted to the *Byzantine* Emperours; being ruled by a cieſſion of Dukes for the ſpace of eight hundred years, when conquered by our *Richard* the firſt, and given in exchange for the titular Kingdom of *Jeruſalem* unto *Guy of Lusignan*; it continued in his Family, until in the year 1473, it was by *Catharina Cornelia* the *Venetian* Lady, to King *James* the Baltard, who had taken the fame by ſtrong hand from his Sister *Carloſte*, reigned to the *Venetiſus*; who ninety ſeven years after did loſe it to the Infidels, under whiche yoke it now groaneth. But it is for the moft part inhabited by *Grecians*, who have not long ſince attempted an unfortunate inſurreclion. Their Eccleſiaſtical estate is governed by one Arch-Biſhop, and three Biſhops; The Metropolitan of *Nicofia*, the Biſhop of *Famagouſta*, *Paphus*, and *Amathus*, who live upon ſtipends.

Much bemoaned, and not seldom crooked by contrary winds, for divers days we saw Sea and Air only (yet once within ken of a Promontory of *Licia*, called the seven Capes) until we approached the South-east of *Candy*, called formerly *Crete*,

*Crete Jovis magni nutrita veneranda feraxque
Et frugum & pecoris—*

*Crete sacred Nurse to Jove, a fruitful ground
With Corn and Cattle stor'd—*

and to make up the Distich with that of *Homer*,

—*pulchra, pinguis, circumflua.*
Hom. Odys. I. 19.

—*fair, fat, sea-bound,*

It lieth an hundred miles South-west from the lesser *Aisa*, as many South-east from *Peloponnesus*, and North of *Africa*, an hundred and fifty : wherefore aptly saith *Homer*,

Crete quidem terra medio est in nigro porto.

Crete in the midst of the dark, Sea doth stand.

Imitated by *Virgil*,

Crete Jovis magni medio jacet insula ponto.
Vir. Aen. I. 3.

Crete seated in the midst of Seas, Joves Land.

lying neither in the *Adriatick*, *Aegan*, *Carpathian*, nor *Liburn* Seas ; which on each side environ it. It stretcheth two hundred and fifteen miles from East to West ; containing forty five in breadth, and in circuit five hundred and twenty. Full of Mountains, yet those not unprofitable, affording excellent pasturage ; the highest is *Ida*.

Ida frequens piceis & querubus optima mater.
Diom.

*In pitch rich above other,
Of Oak the pregnant mother :*

seated almost in the midst of the Island, now called *Canaea* ; from whose lofty and spiny top both Seas may be discerned. Where standeth a little Chappel, compact of great square stones without lime, in form of a Arch ; being there to exceeding cold in the heat of the Summer (at which time Goats and Sheep can only graze there) that the Shepherds are glad to descend before night into the Valley. From thence issue many Springs. Some part of it is a plain descent, some precipitate, some cloathed with Trees of several kinds, but by the Cyprels especially graced. It sootheth nothing that is wild, but Hares, Red Deer, and Fallow ; and is the inheritance of the *Calvary* : a Family, that for this thousand years, have retained a prime repute in this Island. Two other Mountains of fame there be, the one at the West end, called anciently *Lencareo*, now *la Spachia* ; another at the East end, now called *Sabis*, and anciently *Dilia*, which receiveth that name from *Diana*, to whom this Island was greatly devoted ; it signifying Nets : she being an Huntress and Patroness of Hunters :

Ades en comita Diva Virago

Cujus regna pars terrarum

Secreta vacat—

— tua Creteas

Dextera—

Sequitur cervas : nunc veloces

Figis Damas leviora manu.

Virago, that is, Sovereign art

Of woods, and wastes ; the Cretan Hart

Thy hand pursuest, and with quick, cunning

Strikes through the stiffer Fallow running.

Senece in Hipp.

The story goes, how one *Briomart*, a Nymph of this Island, eagerly following the Chase, and overthrown ere aware in a toil, not able to free her self, the beast now rushing upon her, she vowed a Temple to *Diana*, if so be the cleaped that danger ; who forthwith set her on her feet ; and of those Nets was called *Dianians* : *Diana* also assuming that name for the love which she bare her. The ancient Geographers do jointly affirm, with *Virgil*, that the *Cretians*

Centum urbes habent magnas;
Virg. Aen. I. 3.

Did in an hundred ample Cities dwell :

which were not so many in the days of *Homer* :

—*in hac nonaginta civitatis,*
Inter has Gnoles magna civitas ubi Minos
Per novem annos regnavit Jovis magno con-
fabulator.
Odys. I. 19.

With ninety Cities crowned. Of these most great
High Gnoles ; for nine years the royal seat
Of Minos, he that talkt with Jove.

This

This City long held the Regality ; seated in a Plain, not far from the East, extent of the Island, and from the North shore not above six Furlongs, where it had a convenient Haven : long since, having nothing left but a found of the name ; a little Village there standing, called *Ginofer*. The next in dignity was

Gortina strongly wall'd—

*Gortina bene cincta moenibus.
Hom. Od. I. 19.*

seated not far from the Southern basis of *Ida* : who sheweth what she was by her ruins ; there yet remaining an Aqueduct entire, supported by a number of Arches, certain stragling Houses possessing the place, now named *Maturia*. The third *Cydonia*, now next to the greatest, and called *Canea* : seated towards the West, and on the North-shore, enjoying a large and safe Harbour. These three were all of those hundred that remained (or at least retained their repute) in the days of *Strabo*, who was of this Country. For only it hath at this day *Candy* and *Canea*, fortified by Art, *Rhetimo* and *Sitia* by Nature. *Candy*, that now giveth a name to the Island, standing upon the North-shore (as do all the rest) is a strong and well inhabited City, accommodated with an excellent Harbour, of which the elder *Scaliger* :

*An hundred Cities finely wall'd (if true
Fame sings) Times wane hath now reduc'd to few.
Small Towns I judge they were. Yet what destroy'd
In all ; alone by Candy is supply'd.*

*Centum clara cinctis operosis moenibus urbes
Reddid ad paucas imperio dies.
Oppida parva ramen rorilla suffit, sed aucta
Quod decti ex reliquo Candia sola referit.
J. C. Scal.*

The whole Island is divided into the Provinces of *Canaea*, *Rhetimo*, *Candia*, and *Sitia*, lying further *Calvary* : strengthened both by the shore, in few places approachable, and by many Fortresses. It hath no navigable Rivers. It aboundeth with Grain, Oyl, and Fruits of all kinds : among the rest, with the Apples of *Adam*, the juice whereof they turn up and send into *Turke*, much used by them in their meats. The mountains afford diversity of Phyiscal Herbs : as *Ciftur* (and that in great quantity) from whence they do gather their *Ladanum*, *Halinus*, that resisteth Famine, and *Dictamnum*, so foreign for wounds, whose virtue was first found out by Stags, and Bucks, that by eating thereof, ejected the Arrows wherewith they were wounded. Used by *Venus*, in the cure of her *Aeneas*.

*With her white hand she crops from Cretian Ida
The fresh-leav'd stalk, with flower in purple dia,
A sovereign Herb well known to fearful Deer,
Whose trembling sides the winged Arrows bear.*

*Ipsa manu generix Cretea carpit ab Ida
Pulveribus caulem foliis, & flore comante
Purpureo, non illa feris incognita capie
Gramina cum tergo volvunt hatere ligata.
Vig. Aen. I. 2.*

But that which principally enricheth this Country, is their Muscadines and Malmfies, those kind of Grapes brought first hither from *Arisia*, a Mountain of *Chios*. Wines that seldom come unto us uncurted, but excellent where not, (as within the Straights) and compared unto *Nectar*.

*Crete I confess, Joves Fortress to be :
For Nectar only is transfer'd from thee :*

*Vera quidem fateor Jovis incububula magni :
Nam liquor haud alibi Nectaris ille venit.
J. C. S. al.*

The ancient Inhabitants of this Island are related by *Homer's Ulysses* :

*Infinite people of mixt speech here dwell :
Achaians, Eteocretans who excel
In valour ; Cidonians, Dorians, Trichaeites,
Divine Pelasgiants.*

*In hac autem homines
Multi infiniti —
Alio quo non lingua mixta, in ipsa quidem Achivi,
Ibi autem Eteocretes magnanimi ibique Cidores.
Dorencesque, Trichaeites, divinique Pelagi.
Hom. Odys. I. 19.*

But the natural people hereof were the *Cidonians*, and *Eteocretans*, or *Cretes*, so ancient, that they are reigned even in this place to have their creation. The last named inhabited *Ida*, *Cretas* their first King, of whom the Island was so named. They lived in Caves, (for Housels then were not) and used no other coverture than Nature afforded them. They found out many things useful for life, as the taming of certain Beasts, whom they gathered first into Flocks and Herds, and brought civility amongst men, by instituting Laws, and observing of Discipline. They taught how to direct the voice unto

unto harmony, possessing the mind with the awe of Religion, initiating with Orders and Ceremonies. They found out the use of Bras and Iron, with the Sword and Head-piece: the first inventors of shooting, hunting, and dancing in Armour. Being called *Idei Dädili*, either in regard of their numbers, or observed measures: but according to *Diodorus*, of their ten *Ephori*. The Progeny of the *Painim* gods were born in this Island, to whom introducing Justice amongst men, repulsing of injuries and violence, cherishing the good, deterring the bad, suppremely by force of Arms the Tyrants of the earth, and relieving the oppressed. But that they were no other than mortals, the *Cretans* themselves do confess, who affirm that *Jupiter* was not only born and bred in their Country, but buried, and did strew his Sepulchre (though reproved by *Callimachus*)

*Crete mendaces semper Rexalme sepulchrum
Excreva tuum; tu vivis tempeſt & uice ea.*

*Still lying Cretians, sacred King, dare rear
Thine a Tomb: thou ever liv'st, and art each where.*

on the Mountain *Loffia*: and that he was fostered by the *Creteres* in *Aeginus*, which lyeth on the South of *Ida*; concealed and delivered unto them by his Mother, to prevent his slaughter. For *Saturn* resolved to destroy his male children: either having compacted with his Brother *Zeus*, or to prevent the Prophecy, which was that his Son should depose him. A cruelty used amongst the *Grecians* it was (and therefore this not to be held for a Fable) to expose the Infants whom they would not foster, unto the mercy of the *Dacars*. Long after the death of these reputed Gods, lived *Minor*, and *Rhadamanthys*: who for their justice upon earth, were stigmatized after to have been Judges in Hell. Notorious is the adultery of *Paphos*, with the General *Taurus*: which gave unto the Poets the invention of their *Minotaur* (so called they the Ballard)

*Definat hunc Minos thalami removere pudorem,
Multiplicique domo cricis includere teclis,
Dardalus ingenio fabra celeberrimus artis
Pont' opus, turbrique notas & lumina flexu.
Ducit in errorum variorum ambiage viarum.*

Ovid. Met. I. 8.

*To hide his marriage shame, him Minos dooms
To durance in un-coplicable Rooms.
The work of witty Dardalus: confounding
Th' direly by resemblance: abandoning
With winding ways, the Maze of error rounding.*

made an imitation of that in *Egypt*, as aforesaid. But no tract thereof remained in the days of *Pliny*, although at this day, the Inhabitants undertake to shew it unto strangers. For between where once stood *Gortina* and *Gnossus*, at the foot of *Ida*, under the ground are many Meanders hewn out of the Rock, now turning this way, and now that way: informuch that it is not without a conductor to be entered, which you are to hire at the adjoining Village. I have heard an English Merchant say (who hath seen it) that it was so intricate, and vast, that a Guide which used to shew it unto others for twenty years together, lost himself therein, and was never more heard of. Within are little Turrets which over-look the walls that make the divisions, in many places not reaching to the top. But by most this is thought to have been but a Quarry, where they had the Stone that built both *Gnossus* and *Gortina*, being forced to leave such Walls for the support of the Roof, and by following of the veins to make it so intricate. *Metellus* first made the *Cretians* stoop to the *Romans*. After they were under the Greek Emperours, until *Baldwin* the *Latine* Emperor of *Constantinople* belloved the Island upon *Boniface*, Marques of *Montferrato*, who sold it to the *Venetians* in the year 1194. But in the time of Duke *Dandulus*, they rebelled, and were again in the year 1343, reduced to their obedience. So remain they at this day, the *Greeks* being permitted the free exercise of their Religion, by whom it is for the most part inhabited. And although in many things they imitate the *Venetians*, yet still retain they their old vices; *Lyes*, *civil Bights*, *Slow Bellies*, whereof formerly upbraided by *Saint Paul*, out of their Poet *Epimenides*. They still exercise shooting; wherein throughout all Ages they have excelled,

*Gnossaque agitare pharetras
Docti, nec Eois pejor Gortina fugitis.
Lucan. I. 3.*

*Gnossians good Archers are, she use of Bows,
Not Parthia better than Gortina knows:*

using the *Scythian* Bow, but much better than the *Scythians*. The Country people do dance with their Bows ready bent on their arms, their Quivers hanging on their

their backs, and their Swords by their fides, imitating therein their Ancestors, (a custom also amongst the *Lacedemonians*) called by them *Pyrricha*: and as of old, so use they to sing in their dancing, and reply to one another. The better sort of men are appareled like the *Venetians*, and so are the women, who seldom stir abroad, except it be to the Church, but in the night time. The common people are clothed like the Greeks of *Simo*, of whom we have spoken; the Women only wearing loose Veils on their heads, the breasts and shoulders perpetually naked, and died by the Sun into a loathsome tawny.

Now out of sight of *Candie*, the Winds both slack and Contrary, we were forced to bear Northward of our course, until we came within view of *Zam*; where our Master purposed to put in (since we could not shorten our way) to furnish the Ship with fresh Water and other Provisions. But anon, we discover five Sails making towards us, and imagining them to be men of War, made all things ready for defence: When to our better comfort, they proved all *English*, and bound for *England*, with whom we consoled; they having supplied our necessities. Their names were the *Albisia* (Admiral) the *Centaure* (Vice-Admiral) the *Delight*, the *Blessing*, and a Ship of *Plimmoouth*, called (if I forget not) the *Jonatham*. Two days after (the Winds now something more friendly) the Admiral gave chase to a little Ship, which we supposed a Pirat, who left her course, and fled before the Wind; to that without too much expense of time he could not approach her. We past by the South side of *Sicilia*, and left *Malta* on the left hand; when out of hope to be set a shoar (for it was the purpose of our Merchant before he met with these comforts, to have touched at *Messina*) and fadded with the apprehension of so tedious a Voyage; on the sudden the Wind came about, and blowing fiercely West and by North, did all the night following exercise his fury. Whereby our Ships rather losing than gaining of their way, and exceedingly tossed, the weather not likely to alter, they resolved to put into *Malta*. So on the seconde of *June* being *Sunday*, we entred the Haven that lies on the East-side of the City of *Valletta*; which we saluted with eighteen pieces of Ordnance. But we were not suffered to come into the City, (though every Ship had a neat Patent to shew, that those places from whence they came were free from Infection) nor suffered to depart when the Wind blew fair; which was within a day or two after. For the Galleys of the Religion were then setting forth, to make some attempt upon *Barbary*, and the reaſon of the restraint was, leſt being taken by the Pyrats, or touching upon occasion at *Tripoli*, *Tunis*, or *Argire*, their designs might be by compulsion or voluntarily revealed: nor would they suffer any Frigot of their own for fear of surprisal, to go out of the Haven, until many days after that the Gallies were departed. But because the *English* were so strong (a great Ship of *Holland* putting also in to seek company) and that they intended to make no more Ports; on the fixt of *June*, they were licenced to let fall, the Malters having the night before in their several Long-Boats, attended the return of the Great Master (who had been abroad in his Galley, to view a Fort that then was building) and welcomed him home with one and twenty pieces of Ordinance.

But no intreaty could get me aboard; chusing rather to undergo all hazards and hardnes whsoeuer, than so long a Voyage by Sea, to my nature so irkome. And so was I left alone on a naked Promontory right against the City, remote from the concourse of people, without provision, and not knowing how to dipole of my ſelf. At length a little Boat made towards me, rowed by an Officer appointed to attend on Strangers that had no Praticke, left others by coming into their company ſhould receive the infection; who carried me into the hollow hanging of a Rock, where I was for the night to take up my Lodging; and the day following to be conveyed by him unto the *Lazaretta*, there to remain for thirty or forty days, before I could be admitted into the City. But, behold, an accident, which I rather thought at firſt to have been a Vision, than (as I found it) real. My Guardian being departed to fetch me some Viſtuals, laid along, and muting in my preſent condition, a *Phaleco* arrived at the place. Out of which there ſtept two old Women; the one made me doubt whether they were ſo or no, ſhe drew her face into ſo many forms, and with ſuch antick gestures, ſtarred upon me. These two did ſpread a *Turke Carpet* on the Rock; and on that a table-cloth, which they furnished with variety of the choicest Viſtuals. Another arrived, which ſet a *Galant* ahoire with his two *Amorſas*, attired like Nymphs, with Lutes in their hands, full of diſport and ſorcery. For little would they ſuffer him to eat, but what

he received with his mouth from their fingers. Sometimes the one would play on the Lute, whilst the other sang, and laid his head in her lap; their false eyes looking upon him, as if their hearts were troubled with passions. The attending Hags had no small part in the Comedy, administring matter of mirth, with their ridiculous moppings. Who indeed (as I after heard) were their Mothers, born in Greece, and by them brought hither to trade amongst the unmarried Fraternity. At length, the French Captain (for such he was, and of much regard) came and intreated me to take a part of their Banquet, which my stomach perwlawed me to accept of. He willed them to make much of the *Foretier*; but they were not to be taught entertainment, and grew so familiar, as was not much to his liking. But both he and they, in pity of my hard Lodging, did offer to bring me into the City by night (an offence, that if known, is punished by death) and back again in the morning. Whilšt they were urging me thereunto, my Guardian returned, and with him a *Malte*, whose Father was an English-man; he made acquainted therewith, did by all means deshort them. At length (the Captain having promised to labour my admittance into the City) they departed. When a good way from shore, the Curtizans stript themselves, and leapt into the Sea; where they violated all the preceptiōns of modesty. But the Captain the next morning, was not unmindful of his promise, soliciting the Great Master in my behalf, as he sat in Council; who with the assent of the Great Crofes, granted me Praticke. So I came into the City, and was kindly entertained in the house of the aforesaid *Malte*: where for three weeks space, with much contentment I remained.

Malta doth lie in the *Liberian Sea*, right between *Tripolis of Barbary*, and the South-East angle of *Sicilia*; distant an hundred fourscore and ten miles from the one, and threecore from the other. It containeth threescore miles in circuit: and was called formerly *Melita*, of the abundance of honey. A Country altogether champaign, being no other than a Rock covered with earth, but two feet deep where the deepest, having few trees but such as bear fruit, whereof of all sorts plentifully furnished. So that their wood they have from *Sicilia*; yet there is a kind of great Thistle, which together with Cow-dung, serves the Country people for fuel; who need not much in a Climate so exceeding hot, hotter by much than any other which is seated in that same Parallel: yet sometimes temperate by the comfortable winds, to which it lies open. Rivers there are none, but sundry Fountains. The soil produceth no Grain but Barley. Bread made of it, and Olives, is the Villagers ordinary diet; and with the straw they sustain their Cattel. Commin-feed, Annis-feed, and Honey, they have here in abundance, whereof they make Merchandise; and an indifferent quantity of Cotton-wooll, but that the best of all other. The Inhabitants die more with age than diseases, and heretofore were reputed fortunate for their excellency in Arts, and curious Weavings. They were at first a Colony of the *Phenicians*, who exercising Merchandise as far as the great Ocean, betook themselves to this Island; and by the commodity of the Haven, attained to much riches and honour: (who yet retain some print of the *Punick* language, yet so, that they now differ not much from the *Moriscoe*) and built in the midst thereof the City of *Melita* (now called *Malta*) giving or taking a name from the Island. Now whether it came into the hands of *Spain*, with the Kingdom of *Sicilia*, or won from the *Morsi* by their Swords, (probable both by their Language, and that it belongeth to *Africa*) I am ignorant: but by *Charles the Fifth*, it was given to the Knights of *Rhodes*, as appeareth by *Maninus of Utina*, exhorting *Philip the Second* to relieve them.

Est Melite patri munus: nam Carolus olim
Hanc dedit ejectis longo post tempore bello
Turcarum Rhodis dueibus, magnoque Magistro.
Nunc quoq; fit Melite munus Rex magne philippe,
Sit munus Rex magne tuum florenibus armis
Milibus nostris, tua quos nos vivida virtus
Servet ab exitio minantibus dira tyrami.
Oduv. Mauritius.

Malta's thy Fathers gift: which Charles did give
To expulst Knights of Rhodes, that did outlive
That long war and adsafe, by Turkis impo'd;
Be't now great Philip thine, now when inclas'd
By a dire Tyrant. Shield them from the foe:
And in strong arms thy lively virtue show.

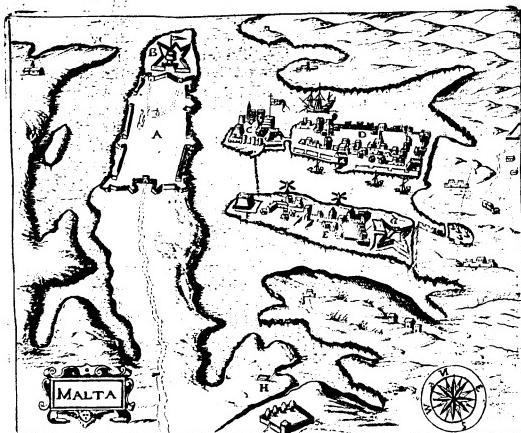
This Order of Knight-hood received their denomination from *John*, the charitable Patriarch of *Alexandria*; though vowed to *Saint John Baptist*, as their Patron. Their first Seat was the Hospital of *St. John in Jerusalem* (whereupon they were called Knight-Hospitallers) built by one *Gerrard*, at such time as the Holy Land became famous, by the successful Expeditions of the Christians, who drew divers wor-

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thy persons into that Society; approved by the Pope *Gregorius the Second*. They by the allowance of *Honorius the Second*, wore Garments of black, fighed with a white Croſs. *Raymond*, the first Master of the Order, did amplifie their Canons; intitling himself, *The poor servant of Christ, and Guardian of the Hospital in Jerusalem*. In every Country throughout Christendom they had Hospitals, and Revenues affiged them; with Contributions procured by Pope *Luculent the Second*. They were tyed by their Vows to entertain all Pilgrims with singular humanity; to ſafeguard their paſſages from Thieves and Incursions, and valiantly to ſacrifice their lives in defence of that Country. But the Christians being driven out of *Syria*, the Knights had the *Rhodes* alſigned them by the Greek Emperor, (others say by *Clement the Fifth*) which they won from the *Turk*, and loft again as aforesaid; retiring from thence unto *Malta*. There are of them here ſeven Alberges, or Seminaries: One of *France* in general, one of *Avergne*, one of *Provence*, one of *Castile*, one of *Aragon*, one of *Italy*, one of *Almany*; and an eighth there was of *England*, until by *Henry the Eighth* diſſolved, with what justice I know not. Yet is there one that supplies the place, in the election of the Great Master. Of every one there is a Grand Prior, who lives in great reputation in his Country, and orders the affairs of their Order. *Saint Johns without Smithfield* was in times past the Manlion of the Grand Prior of *England*. An *Irish* man living in *Naples*, and receiving a large Penſion from the King of *Spain*, now beareth that Title; thole that come for the Order, are to bring a testimony of their Gentry for six deſcents, which is to be examined, and approved by the Knights of their Nation; and is ſtill to remain here a year for a probation. Nor are Women exempted from that dignity, admitted by a Statute made in the Maſter-hip of *Hugo Revulus*. Perhaps for that one *Agnes*, a noble Lady, was the Author, as they affirm, of their Order; but that there be any now of it, is more than I could be informed. The Ceremonies used in Knighthood, are these: First, carrying in his hand a Taper of White Wax, he kneeleth before the Altar, clothed in a long loofe Garment, and defieth the Order of the Ordinary. Then in the Name of the Father, the Son, and the Holy Ghost, he receiveth a Sword, therewith to defend the Catholick Church; to repulse and vanquith the Enemy, to relieve the Opprefſed, if need ſhould be to expoſe himſelf unto death for the Faſhion, and all by the power of the Croſs, which by the Croſs Hilt is diſfigured. Then is he girt with a Belt, and thrice strok on the ſhoulders with his Sword, to put him in mind, that for the honour of Christ he is chearfully to ſuffer whatſoever is grievous: who taking it of him, thrice flourifieth it aloft as a provocation to the Adverſary, and ſo fleathes it again, having wiped it firſt on his arm, to reſiſte that henceforth he will live undeſtily. Then he that gives him Knighthood, laying his hand on his ſhoulder, doth exhort him to be vigilant in the Faſhion, and to aſpire unto true honour, by courageous and laudable actions, &c. Which done, two Knights do put on his Spars, gilt, to ſignifie that he ſhould ſpurn Gold as dirt, not to do what were ignoble for reward. And ſo goes he to Maſs with the Taper in his hand; the works of Piety, Holpitality, and redempcion of Captives, being commended unto him, told alſo of what he was to perform in regard of his Order. Then is asked if he be a Free-man, if not joined in Matrimony, if unvoued to another Order, or not of any Profiſion; and if he be reſolved to live among them, to revenge their injuries, and quit the authority of ſecular Magiftracy. Having anſwered thereunto, upon the receipt of the Sacrament, he vows in this order: *I vow to the Almighty God, to the Virgin Mary, his immaculate Mother, and to Saint John Baptift, perpetually, by the help of God, to be truly obedient to all my Superiors, appointed by God and this Order, to live without any thing of mine own, and withall to live chayſtly. Whereupon he is made a partaker of their priviledges and indulgencies granted unto them by the See of Rome. Besides other Prayers, they are commanded to ſay an hundred and fifty Pater-notters daily for such as have been slain in their Wars. They wear Ribands about their necks with brouches of the Croſs; and Cloaks of black, with large white Croſſes ſet therinto on the shoulder, of fine Linen: but in the time of War, they wear Crimson Mandilions, behind and before ſo croſſed, over their Armour. They come hither exceeding young, that they may the sooner attain to a commandment at home, (whereof many be of great value) not got by favour, but legiority; and are to live here for the ſpace of five years (but not neceſſarily together) and to go on ſome expeditions. If one of them be convicted of a capital crime, he is first publicly degraded in the Church of Saint John, where he received his Knight-hood; then ſtrangled*

strangled, and thrown after into the Sea in the night time. Every Nation do feed by themselves in their several Alberges, and sit at the Table like Friars: but such as upon suit, do get leave to eat apart, have sixty Crowns allowed them by the Religious yearly; as all have five and twenty apiece for Apparel. There are here resident about five hundred, being not to depart without leave, and as many more dispersed through Christendom; who hither repair upon every Summons, or notice of Invasion. The Religion is their general Hie, wheresoever they dye; only each Knight may dispole of a fifth part of his sublance. There be sixteen of them Counsellors of State, and of principal Authority, called Great Crofes; who wear Tippets, and Coats also under their Cloaks, that be signed therewith. Of these are the Marshal, the Master of the Hospital, the Admiral, the Chancellour, &c. When one doth die, another is Elected by the Great Master and his Knights, who give their voices (if I forget not) by Bullets, as do the *Venetians*, whereby both envy and faction is avoided. Now if the Great Master fall sick, they will suffer no Vessel to go out of the Haven until he be either recovered or dead, and another Elected, lest the Pope shoud intrude into Election, which they challenge to be theirs, and is in this manner performed. The several Nations Elect two Knights apiece of their own, and two are Elected for the English from amongst themselves; these sixteen chuse eight, and those eight do nominate a Knight, a Priest, and a Friar-Servant (who also wears Arms), and they three chuse the Great Master, one of the sixteen Great Crofes. This man is a *Pickard* born, about the age of sixty, and hath governed eight years. His Name and Title, *The Illustrious and most Reverend Prince, my Lord Friar Alofis of Wigian Court, Great Master of the Hospital of Saint John of Jerusalem; Prince of Malta, and Goza.* For albeit a Friar (as the rest of the Knights) yet is he an absolute Sovereign, and bravely attended on by a number of gallant young Gentlemen. The Clergy do wear the cognizance of the Order; who are subject to like Laws, except in Military matters.

There are sixty Villages in the Island, under the command of ten Captains; and four Cities. Old *Malta* is seated (as hath been said before) in the midst of the Island



A The City of Valleta.
B The Castle of S. Angelo.
C The Castle of S. Michael.
D Burgo.
E La Isola.
F The Platform.
G The Port of S. Michael.
H The Fountain.

upon a Hill, and formed like a Scutcheon, held of no great importance, yet kept by a Garrison. In it there is a Grot, where they say *Saint Paul* lay when he suffered shipwreck, of great devotion amongst them. The refined stone thereof

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they cast into little Medals, with the Effigies of *Saint Paul* on the one side, and a Viper on the other, *Agna Dei*, and the like; of which they vent stoe to the Foreigners. They say, that being drunk in Wine, it doth cure the venom of Serpents; and withhold, though there be many Serpents in the Island, that they have not the power of hurting, although handled, and angered, bereft of their venom ever since the being here of the Apostle. The other three Cities (if they may all be so termed) are about eight miles distant, and not much without a Musket-shot each of other, near the East-end, and on the North-side of the Island; where there is a double Haven divided by a tongue of Rock, which extendeth no further than the conveniently large entrance. The East Haven reembelsh the horn of a Stag, the first branch (as the Palm) affording an excellent Harbour for the greatest Ships, and the second for Gallies; the rest are shallow. Close to the uppermost top there is a Fountain of fresh water, which plentifully furnisheth all Vessels that do enter. On the tip of the aforesaid tongue stood the strong Castle of *S. Hermes*, the first that the *Turk* besieged: which after many furious assaults, twenty thousand Cannon shot (whose horrible roarings were heard to *Messina*) and the loss of ten thousand lives, they took in the year 1565, in the month of June; but to the greater glory of the vanquished, that lost rather inraging than disheartning the remainder.

Worthy of heaven (brave souls) from whence you came,
Latre of men, of honour; live your fame,
That Malta can from Turkish powers defend:
Nor thousand ships, nor horrid conflictis, bend
Your thoughts to fear; nor Scythian cruelty.
Angels admire your valour from on high,
Angels shall send flight threats and barbarous strength)
Merit willst succour. Victory at length
Will crown your toils, and you to Olympus rear:
Mangl Heroes old, whom better times did bear:
But if Fates would that you your best blood spend
In bold defence, and so great labours end:
O valiant hearts! what better than to die
For Country, Church, Altars! Greater glory
Never befall to man, nor ever shall:
Vanquished, you shall live vanquisher to all
Eternity: your honour, and renown'd
Exploits, shall ever in mens mouths be found.

Ottav. Manin.

Now upon the point of the Promontory, which lies between these two Branches of the Haven, where the Ships and Gallies have their stations, on a steep Rock stands the Castle of *Saint Angelo*, whose strength appeared in frustrating those violent Batteries, (being next besieged by the *Turk*) whereof it yet beareth the scars. At the foot of the Rock are certain Canons planted, that front the mouth of the Haven. This Castle is not only divided by a Trench cut thorough the Rock, from the *Borgo*, a little City which pooseth the rest of that Promontory; being all Rock, hewn hollow within for their better defences, and disjoined by a great deep Ditch from the Land. South of this, and on the next Promontory, stands another Town, which is called *La Ifula*: on the point thereof there is a Platform, and at the other end the strong Fort of *S. Michael*, yet inferior in strength to that of *S. Angelo*. Here remember we the piety of a *Mahometan*, descended, no doubt, of Christian Parentage, and favouring our Religion: who in the time of the strictest siege, and smalles comfort to the besieged, leapt into the Sea, and maugre all the shot that was made at him, swam to this Fort; where first requiring and receiving Baptism, he made known unto them the secrets of the Enemy, advised how to frustrate their purposes, and bravely thrust himself forward in every extremity. But the Knights of the Order affilting one another, by their proper valour, so nobly behaved themselves, that the *Turk* began to despair of success; and upon the rumoured approach of the Christian succours (which in the best construction by the over-circumpect Viceroy of *Sicilia* had been dangerously protracted) imbarkeed themselves, and departed. But all, saving *Borgo* and *Saint Angelo*, reduced into powder; and the return of the *Turk* dilittuted, it was propounded amongst the Knights,

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Knights, to abandon the Island, rather than vainly to repair, and endeavour to defend those lamentable ruines; the adversaries unequal power, and backward aid of the Christian Princes confederated. But it too much concerned the state of Christendom, (especially of the Countries confining) it being as it were both the Key and Bulwark thereof, to have to forsake: Informuch, that the Pope, the *Florentine*, and the rest of the Princes of *Italy*, encouraged them to stay; affilting them with money, and all necessary provision. But especially the King of *Spain*; who over and above, did tend them there three thousand Pioners, and levied in the Kingdom of *Naples* and *Sicilia*, to repair their old Fortresses, and begin a new City upon that tongue of Land which divideth the two Havens; now almost absolutely finished.

This is called the City of *Valetta* in the honour of *John de Valetta*, who then was Great Master. Not great, but fair, exactly contrived, and strong above all other; mounted aloft, and no where affilable by Land, but at the South-end. The Walls of the rest do joynt to the upright Rock, as if one piece, and are beaten upon by the Sea. That toward the Land is but a narrow Isthmus, where the Rock doth naturally rise: the Ditch without hewn down exceeding broad, and of an incredible profundity, strongly flank'd, and not wanting what fortification can do. This way openeth the only gate of the City; (the other two, whereto one leadeth to *Saint Hermes*, and the other to the East Haven, being but small Potters; and hard within are two great Bulwarks, planted on the top with Ordnance. At the other end (but without the Wall) stands the Castle of *Saint Hermes*, now stronger than ever; wherof (as that of *Saint Angelo*) no French man can be Governer. Almost every where there are Platforms on the Walls, well stored with Ordnance. The Walls on the infide are not above six foot high, un-imbatall'd, and shelving on the outside; the Buildings throughout a good distance off, both to leave room for the Souldier, and to luccre them from battery. Near the South-end, and on the West-side, there is a great Pit hewn into the Rock, out of which there is a Port cut under the Wall into the West Haven, intended (for yet unfinished) to have been made an Arsenal for their Gallies; that Harbour being too shallow for Ships: a work of a great difficulty. The Market-place is spacious, out of which the streets do point on the Round. The Buildings are for the most part uniform; all free-stone, two stories high, and flat at the top: the upper Rooms of most having Out-terrasses. The Great Masters Palace is a Princeely Structure, having a Tower which over-looketh the whole Island. The Chamber where they sit in Council is curiously painted with their bights by Sea and by Land, both foreign and defensive. The seven *Albergs* of the Knights be of no mean building, amongst whom the City is quartered. Magnificent is the Church of *St. Paul*, and that of *St. John*; the one the Seat of Bishop, and the other of a Prior. And *St. Johns* Hospital doth merit regard, not only for the building, but for the entertainment there given; for all that fall sick are admitted thereto. The Knights themselves there lodge, when hurt or dilated; where they have Physick for the body, and for the foul alo (such as they give.) The Attendants many, the Beds over-spread with fair Canopies; every fortnight having change of Linen. Served they are by the junior Knights in silver; and every Friday by the Great Master, accompanied with the great Crofes. A service obliged unto from the first institution; and therupon called Knight-Hospitallers. The Jesuits have of late crept into the City, who now have a Colladge a building. Here be also three Nunneries, the one for Virgins, another for penitent Whores, (of impudent here are flore) and the third for their Bastards.

The barremens of this Isle is supplied with the fertility of *Sicilia*, from whence they have their provision. The City is victualled for three years; kept under the ground, and supplied with new, as they spend of the old. They have some fresh water-fountains; and the rain that falleth they reserve in Cisterns. Besides, the Knights and their dependants, the Citizens and Islanders be within the number of their Forces, in which there are not of living souls above twenty thousand. They keep a Court of Guard nightly, and almost every minute of the night the Watch of one Fort gives two or three knolls with a Bell, which is answered by the other in order. The Religion hath only five Gallies; and flinted they are, as I have heard, to that number; (if more, they belong unto private men) but one Ship. The custom is, or hath been, having hung out a Flag, to lend money to all comers that would dice it; if they win, to repay it with advantage; if lose, to serve until their entertainment amounted to that sum. Now the expeditions that they make are little better than to booty: sometimes landing in the night time on the Main of *Africa*, and surprising

zing some Village; or scouring along the Coasts, they take certain small Banks, which disburdened of their lading and people, they suffer to hull with the weather. For they make good profit of their Slaves, either employing them in their drudgeries (they having at this instant above fifteen hundred of them,) or by putting them to ransom: for ever and anon you shall have a little Boat, with a Flag of Treaty, come hither from *Tripoli*, *Tunis*, and *Algiers*, to agree for the redemption of Captives; as from the *Maltese* to those places, who are serv'd with the same measure. During my abode here, there arrived a Bark, brought in by eight *English* men, who had for a long time served the *Turkish* Pirates of *Tunis*: they bound for *Algiers*, took Weapons in hand, and drove the difficulties *Turke* (being twice as many) into the item, kept there by two, whilst the other dressed the Sails for *Malta*. Amongst them there was one, who saying he would never be Slave to a Christian, strip'd himself secretly, and propelling up his Gown, and laying his Turbant upon it, as if still there, he drop'd it into the Sea. But the deceiver was deceiv'd by the high Land, which seemed nearer than it was; and so wearied with swimming, sunk in their flights. The Inquisition would have seized both on their persons and purchase, because they had serv'd the Infidels: but they were protect'd by the Great Master (being desirous to serve him) who will not suffer their cruel authority to enter the new City; so that they are fain to refile in *Burgos*.

The *Maltese* are little less tawny than the *Moor*, especially those of the Country, who go half clad, and are indeed a miserable people: but the Citizens are altogether Frenchified; the Great Master, and major part of the Knights being *French*-men. The Women wear long black Stoles, wherewith they cover their faces (for it is a great reproach to be seen otherwise) who converse not with men, and are guarded according to the manner of *Italy*. But the jealous are better secured, by the number of allowed Curtizans (for the most part *Grecians*) whi fit playing at their doors on Instruments; and with the art of their eys inveigle their contynent by vow, but contrary by practice, asif chaytly were only violated by marriage. They here stir early and late, in regard of the immoderate heat and sleep at noon day. Their Markets they keep on *Sunday*.

Now were the Gallies returned with indifferent success; and yet my stay was prologued by the approaching Festival of their Patron; for until that was past, no Boat would stir out of the Harbour. The Palace, Temples, Alberges, and other principal Houles were stuc round the outside with Lamps the evening before: and amongst other Solemnities they honoured the day with the discharge of all their Artillery. The Forts put forth their Banners, and every Alberg the Eusign of his Nation, at night having Bonfires before them. Five great ones were made in the Court of the Palace; whereof the first was kindled by the Great Master, the second by the Bishop, the third by the Prior, the fourth and fifth by the Marshal and Admirall. On the four and twentieth of *June* I departed from *Malta* in a Palacco of *Naples*; towed by five, and not twice so big as a Wherry; yet will the for a space keep way with a Galley. They use to let forth in lurch Boats as these, two hours before Set-set; and if they discov'red a suspected Sail between that and night (for the *Turky* continually lyng there in wait) do return again; if not, they proceed, and by the next morning (as now did we) reach the Coasts of *Sicilia*.

Sicilia, the Queen of the *Mediterranean* Island, so said to be, not only for her greatness (containing 700 and fourscore miles in circumference) but for her other celebrated excellencies. It beareth the form of a Triangle, and was first called *Trinacria* of her three Promontories, *Pachinus*, *Pelorus*, and *Lilybeus*; after *Sicilia*, (not (faith *Scaliger*) of the *Ligurian Siculi*, whi expulsi the *Sicans*, inhabitated in their rooms, as is for the most part believed; but so called of *Siciles*, which signifieth cut and selected (as *Silex* signifieth a stone that is hewn and choften) in that violently divided from *Italy*,

*Or seas the earth with sudden waves o're laid,
Or cut; and new shores of the midland made.
Where struggling streams still toil with might and main;
Left flood-torn moutains should unite again:*

Sacred of old unto *Ceres* and *Proserpina*; for that

*The gleab with crooked plough first Ceres rent;
First gave us corn, a milder nourishment:
First laws prescribed: _____*

*Qua mare tellurem subfigit aut obruit undis;
Aut fecit, & medias fecit sibi littora terras.
Vis illic ingens pelagi semperque laborant
Æquora, ne rupci repetante confluxa montes.*

Lucan. l. 3.

*Prima Ceres uno glebas dimovit arato:
Prima dedit fruges alimentaria mitia terris:
Prima dedit leges _____
Ovid. Met. l. 1.*

who

who are said here first to have inhabited, in regard of the admirable fertility of the soil : the Mountains themselves (whereof it hath many) even to their tops extraordinarily fruitful. Called by *Cato* the Granary and Nurse of the people of *Rome*; by *Cicerio*, the treasury and life of the City : and *Lucan* speaking of it, and *Sardinia*,

Utraque frugiferis et insula nobilis avis,
Nec plus Helperiam longinquo missibus ullas.
Nec Romana magis complevit horae terras.
Utere vis gloriose certissimum Austriae,
Cum medium nubes borea cogente sub axem,
Effusus magnum Libyæ sult imbris annuum.
Lucan. l. 3.

Both Islands famous for Corn-bearing fields,
No foreign soil to Italy more yields,
Nor so the Romani Granaries doth fill;
Nor Libya when the Southern winds are fill;
When clouds by Boreas chaf'd, near scorching Zone
Turn to fat flowers, more plentiful is known.

Vines, Sugar-canæ, Honey, Saffron, and Fruits of all kinds it produceth : Mulberry-trees to nourish their Silk-worms, whereof they make a great income : Quarries of Porphyrie and Serpentine : hot Baths, Rivers, and Lakes, replenished with fish ; amongt which there is one called *Lago de Goridan*, formerly the Navel of *Sicilia*, for that in the midst of the Island, but more anciently *Pergus* : famous for the fabulous Rape of *Proserpina*.

— non illo plura Cayster.
Carmina cygnorum labentibus audit in undis.
Sylva coronat aqua cingens larus omne, fuligine
Frondibus, ut velo. Phœbeos summine rigens,
Frigora dant rami, variis humus humida flores;
Perpetuum ver eff.

Ovid. Met. l. 5.

Caysters slowly gliding waters bear
Far fewer singing Swans than are heard here.
Wood crowns the lake, and cloth the banks about
With delicate veils, which Phœbus fires keep out.
The boughs cool shade, the moist earth yields rare flowers:
Here heat, nor cold, the lasting spring devours.

In this Island is the far-seen Mountain of *Eryx* ; the shady Eryx sacred to *Venus*, that gave unto her the name of *Erycina* : *Hibla* clothed with Thyme, and so praled for Honey. In the Sea that washeth the South-West Angle there is a Cordial found at this day. A soft Shrub, green when under the water, and bearing a white Berry,

Duricium tacto capiant ut ab aere, quodque
Vim in aquore erat, huc super aquora laxum.
Ovid. Met. l. 5.

Hardness affusing from touch'd air alone;
Under the Sea a twig, above a stone.

and changeth into red.

We shall have occasion to treat of the more celebrated Cities in the proceſs of our Journal : now a word or two of the changes it hath suffered in the divers Inhabitants and Gouvernours, and of their present condition. It is said to have been first inhabited by the *Cyclopes*,

— propago
Contempratrix pennis, serisque avidissima cardis
Et vic lenta fuit
Ovid. Met. l. 5.

High Heavens containers, courteous of blood,
Molt violent —

savage, and exercized in all kinds of impiety, whereupon they were said to war against Heaven ; receiving that name from the form of their Beavers, the right being round, and therefore feigning to have had but one eye, and that in the Forehead. Their bones in sundry places digged up, and at this day to be seen, do give a sufficient testimony of their Giant-like propotions. They have yet an annual Feast at *Messina*, where they carry about the Statue of two Giants of both Sexes in procession. This Race extinguished, the *Sicani* succeeded ; a people of *Spain*, so named of the River *Sicoris* in *Catalonia* ; now *Agena* naval.

Hespérios inter Sicoris non ultimus anni.
Lucan. l. 5.

Not least of the Hesperian streams.

who were expelled by the *Siculi*, a people of *Lyuria*, and both descended from one Original. After which the *Grecians* sent hither their Colonies, building sundry Maritime Cities, and incorporated themselves with the Inhabitants. To omit their several Wars and celebrated Tyrants ; at length *Sicilia* having relinquished the *Roman* amity, to take part with *Hannibal*, was by *Marcellus* reduced into the form of a Province ; and so held ever after (though not without sundry defections), by *Roman*

Roman and *Greek* Emperours, until it became a prey unto the *Goths* in the year 485. together with *Italy* : who, about seven years after, were expell'd out of both by *Bellisarius* and *Narses*, Lieutenants to the Emperor *Justinian*. Long after it fell into the hands of the *Saracens*, by the Treason of *Esphimius*, a Prince of the people, who having stolen away a certain beautiful Nun, and being purifid by Justice, fled into Africa to the *Saracen Amirs*, promising to deliver him the Island, so that he would make him King of the same, and to pay a great Tribute yearly ; which by his alliance, he effected. But vengeance did twifly follow ; for passing thorow *Sicilia* in late, and approaching neare unto *Syracusa*, two Brethren of that City upon a sudden motion conspiring his death, and going out with the rest to meet him ; as the insinuating Tyrant, bowed his body to every private Saluter, the one of them caught him by the hair, whilst the other struck his head from his shoulders. So got the *Saracens* the Sovereignty, and for two hundred years kept it. At the end of which time they were expell'd by the *Normans*, conducted by Count *Roger*. Him *Simon* succeeded, who not long out-living his Father, left his State to his Brother, a second *Roger*, whom Pope *Innocent the Second* by force of Arms would have dispossid ; alledging it to be the Patrimony of St. Peter. But he took both him and his Cardinal Priofours. Mean while a new Pope was elect'd at *Rome*, who to win Count *Roger* to his Faction, gave him the Title of King (as he had the possession) of both the *Sicilia's*. *Williams* succeeded *Roger the Second*, whom *Adrian the Fourth* excommunicated, for with-holding the Goods of the Church, and discharged his Subjects of their Fealty ; who reconciled, received the Crown as from him, and from that time forward *Sicilia* was call'd St. Peter's Patrimony. Him succeeded *William the Second*, who left behind him one only Daughter call'd *Constance*, and a Nun. Whereupon, *Clement the Third* attempted by Arms to have seized the Island ; but *Tancred* the base Son of King *Roger* (elected King by the Nobles) repudiated him. What force could not, his Successor *Celestine*, thought to compels by a wife ; who getting *Constance* out of the Nunnery, and dispeling with her Vow, did marry her unto the Emperor *Henry the Fourth*, upon condition that he should pay a yearly Penſion for the same, and hold it in chief of the Papacy, who shortly after became Lord of the whole. It were tedious to relate how oft, (and in what short time,) they gave it from one to another ; like the Ball of Discord, taken up with much Christian blood-shed. At length *Clement the Fourth* did give it from *Constance*, unto *Charles of Anjou*, the French King's Brother, betraying *Constance* to the slaughter ; who was overcome near *Naples* in a mortal Battel, and his head strikken off by *Clement's* appointment. So fell the Germans, and so rose the French-men to the Kingdom of *Naples*, and both the *Sicilia's* : But here come seventeen years after they were bid to a bitter Banquet, all slain at the Tole of a Ball throughout the whole Island, which is call'd to this day the *Sicilian* Even-song. A just reward (if Justice will countenance so bloody a design) for their intolerable inſolencies. The Author of this Maffacre was *John de Procida*, sometime Servant to *Mansuy*, then late slain King. *Don Pedro* King of *Aragon*, had married *Constance*, the only Daughter of *Mansuy*. In whole Right (although *Mansuy* was a Bastard, a Particide and Usurper) he entered *Sicilia* in this Tumult, wherunto he was privily crowned King by the general conſent of the *Sicilians*, it continuing in the Houle of *Aragon*, until united to *Castile*. So it remaineth Subject unto *Spain*, and is governed by a Viceroy under the Spanish Council for *Italy*, which consisteth of three *Spaniards* and three *Italians*, the Conſtable of *Castile* being Preſident. Who, by the Kings allowance, do inſtitute Governors, Judges, Commanders, and diſpote of Titles and Dignities. *Sicilia* yields to the Coffers of *Spain* yearly fix hundred thouſand Ducats, ſome ſay, a million : but that and more drawn back again in rewards and payments. There is in it, by computation, about a million of lous. We may conjecture of their force by the Army of *Don Garzia of Toledo*, conſtituting of three thouſand Horſe and ten thouſand Foot (and that raifed but out of the South Angle of the Island) to defend the large and unforitified Haven of *Anguta*, if the *Turk* ſhould have there attempted to land, when he paſſed by to the invation of *Malta*. But what was this, compared with that which we read of *Dionysius the elder*, being but Lord of *Syracusa* only, and the adjoyning Territories ? who kept continually ten thouſand Foot-men of his Guard, as many Horſe-men, and four hundred Gallies. But now there are but eight maintained about the whole Island. The ſummit of the leſſer Hills are crowned with Towns, and the Coasts beleſt with Watch-towers throughout ; the Seas being ſeldom free from the *Turkish* Pirates of *Africa*.

The Sicilians are quick-witted and pleasant; *Epicharmus* of that Nation being the first Inventor of Comedies, and *Theocritus* of Pastoral Eclogues:

Hie ubi sepius modulata strundit carmen
Mulcet sylva, non unquam tempore codens
Sistit aliosq; effundit in aquora canus.
Syllax tacere canes, scit etra Charibdis,
Ex iure corporis adiret juba Cyclopa.
Silvae Siculae. L. 4.

When he with Verse to pipe apply'd, did please
Even rude Woods, then no Syren sang to him:
Scilla's dogs bark'd not, black Charibdis stoid:
The joyful Cyclop lift'd whilst he play'd.

Epirodes doth shew their excellency in Philosophy; *Euclides* and *Archimedes* in the Mathematics. A people greedy of honour, yet given to ease and delight; talkative, meddlesome, dissidentious, jealous, and revengeful. They have their Commodities fetched from them by Foreigners, with all the profit: who traffick little abroad, and are (thought seated in the midst of the Sea) unexpected Navigators. So supinely idle, that they sell their Sugar as it is extracted from the Cane, to the *Venetians*; and buy what they spend of them again, when they have refined it. The Duke of *Orsino* is now *Viceroy*, who keeps his Court at *Palamo*, the ancient Seat of the *Sicilian* Kings styled the happy, for the delightful situation, now adorned with goodly Buildings: and frequented by Students. It is seated on the North-side of the Island, having naturally no Port, yet one lately made by a mighty Peer: a work of great expense, and no small admiration. This Viceroy hath well purged the Country of Banditti, by pardoning of one for the bringing in or death of another; who did exceedingly, and yet do too much infect it. Besides, the upland Inhabitants are so inhospitable to strangers, that between them both there is no travelling by Land without a strong guard; who rob and murder whomsoever they can conveniently lay hold on. Their Religion is Romish (yet are they not so few as ten thousand who are of the tolerated Greek Church.) *Patras*, *Messina*, and *Mons-royal*, have their Archbishops. The Bishops of *Agrigentum*, *Mazara*, and *Milesi*, being under the first: the second hath *Patti*, *Cefalù*, and *Lipari*, the third *Syracusa*. The Bishop of *Catania* is under none of them. There be in this Island seven Princes, four Dukes, thirteen Marquesses, fourteen Earls, one Viscount, and eight and forty Barons. The chief of the ancient *Sicilian* Nobility attend in the Court of *Palamo*: a course of life rather politickly commanded than elected.

June 25, having compassed Cape *Pafaro*, defended by a strong Fortress not long since erected, we rowed close under the Cliff called *Moro del Poro*, (in that those flat Rocks do resemble the fronts of Swine) where stoe of Tunny is taken. A fish that is bred, (as hath been said before) in the Lake of *Mosin*, but growth unto his greatness in the Ocean, when about the midst of *May* they return again into these Seas. They cut them in pieces, salt them, barrel them up, and so vend them unto most places of *Europe*; esteemed heretofore a vile food.

Quod vocis premium? fuscus pera fusculus, & vas
Pellucidum, ut veteres Afrorum Epimenia balbi.
What's thy tongues fee? Dry Garrisons, a base dis-
Jew. Sat. 7.
of Tunny, mimbly presents of stale fish.

and so is my judgment, in taste somthing resembling flesh, as in colour and solidity. I have read or heard how certain Merchants being bound to serve the *French* Army at the siege of *Naples*, with so many Tun of Tunny, and not able to perform it; hearing of late such Battel in *Barbary*, repaired to the place, and supplied the quantity with mans flesh drest in the same manner, which proved so over-high a feeding (most easily converting into the like) that their bodies brake forth into loathsome Ulcers: and from that infection the diseafe that taketh from them the name (not known before in our parts of the World) was introduced amongst us. And *Seager* in his 181 Exercise upon *Condan*, and the 19. Section, doth also affirm, that it proceeded not originally from the impurity of Women, but from contagion; and that the *Spaniards* did first transport these rare Wares from the *Indian*; as common amongst them as the Measles amongst us, and equally contagious. Which fetcheth to affirm the former affection; they having been Man-eaters for the most part. No Tunny is suffered to be sold at *Venice*, unless first disckid, and search'd to the bottom. The story goes, how the *Geno's* having feized on a part of *Venice*, and driven the *Venetians* into their houles; a Woman running to a Window to behold the Tumult, by chance threw down a Mortar of Brabs, which lightning upon the head of their General, struck him dead on the earth. Whereupon, discomfited, the *Geno's* retired in such haste, that they left a number

of their men behind them; who saved themselves for a time by mingling with the *Venetians*, being not to be distinguished by Habit, Language, Favour, nor Behaviour. At length all generally were commanded to ascend an high Tower, where (not unlike as the *Gileadites* served the *Epahomites*) a sheep being set before them, they were compelled to name it. So being distinguished (the name differing in their Dialect) they were thrown down headlong. The *Genoës* having after taken certain of their Gallies, wherein were the prime of their Gentry, in revenge of that cruelty, cauled them to be cut in pieces, and drest like Tunny; nailing their hands to the bottom with Sceudles of Tin containing their names, and so sent it thither to be sold, who bought, and almost had devoured it all, before it was discovered. But I have this only by relation. Still winding with the shore, we entered at length the Haven of *Syracusa*; and together with the Sun, made an end of that days Journey.

Archias not daring to return unto *Corinthus*, having unnaturally abused a Youth of honest behaviour, embarked himself with certain *Corinthisians* and *Dorians*, and came, together with *Mysellus*, unto *Delphoi*, to consult with the Oracle. Demanded by *Apollo*, whether it were Riches or Sanity, that they affected; *Mysellus* said, Sanity and *Archias* Riches. Whereupon he commanded the one to erect *Crotone*, and the other *Syracusa*; which he did in the second year of the second Olympiad. Where they in short time grew so wealthy by the fertility of the soil, and benefit of the Haven, that it became a Proverbial Scorn unto the too sumptuous, that they were not worth the Riches of *Syracusa*. *Archias* slain by *Telephus*, whom he had formerly defiled; the Citizens converted the Government into an Aristocracy. But the Nobles, by a Law that they had made, as jealous that some of them should have affected the Tyranny, exiled one another; so that the Commons affumed the Government. After, to accord a dangerous Sedition, they chose *Gelon* for their Tyrant, in the year of our Lord 3474. *Hieron* succeeded *Gelon* the good; his cruelty tempered by the instructions of *Pindarus* and *Simoniades*. *Ibrafodus* his Successor was expulsed by the *Syracusians* for his oppression; and the State again reduced into a Democracy; until three-score years after, it was usurped by *Dionysius*, a man admirably valiant. *Dionysius* his Son succeeded as execrably vicious, (although both the Hearers of *Plato*) who overthrown by *Dion* and *Temelion*, was sent unto *Corinthus*, where he lived in great poverty. So recovered the *Syracusians* their liberty; but had not enjoyed it above twenty years, when *Agathocles* (a man of a base Original) did make them stoop to a cruel subjection. He dead, and after much civil dissencion, they make choice of *Hieron*, the second of that name; most beautiful in body, and as beautiful in mind; whose prosperous Government lasted fifty years, being a friend to the *Romans*. *Hieronymus* his Son, within fifteen months after the death of his Father, was slain by his Guard. Nowas for the *Syracusians*, although subject themselves to these Tyrants, yet were they the masters of others; and when free, delivered many from the servitude of the Barbarous. Memorable are the fights which they had with the *Abenians* and *Carthaginians*; and glorious their Victories.

Portus aequoreis suets iniquare trophae,
Sil. Ital.

Still maintaining their own, until the fore-named *Hieronymus* sided with the *Carthaginians*; and they him, against the *Romans*: who under the Conduet of *Marcellus*, sacked their City; defended for three years by the special labour and miraculous Engines of *Archimedes*, that excellent Mathematician, Inventor of the Sphere.

When I zwe with him a little glas; survey'd
The heavens, he smil'd, and to the Gods thus said:
Can strength of mortal wits proceed thus far?
Is a frail Orb my work presented ore,
Hither the *Syracusians* art translat'd
Heaven form, the course of things; and humane seats
Th' included spiris serv'd by star-decke signs,
The living work, incognit motion winds.
Th' adulterate Zodiack runs a natural year,
And Cymbias forg'd horn'd mimbly new light bear.

Jupiter in parvo cum cerneret æthere vitro
Risit, & ad superos talia dicta dedit:
Huccine mortalis progegil potencia cura?
Jam mens in fragili heduit orbe labo.
Jura poli, rerumque fidem, legaque virorum
Ecce *Syracusius* tranfluit arte fex.
Inclusa variis famularum spiritus alitis,
Et vivum certi moribus urge copus.
Percutiri proprium, mentitur signum annum;
Et simulata novo *Cynthia* menit reddit.

Jamque summ' polvers eundem industria mundum,
Gaudet, & humana fiducia merita regit.
Quid falso intentum contra Salomonica miror?
Annula Naturae parvare pecta manus.
C. ad. in Epis.

When the City was taken, a Souldier found him in his Study, busie about certain Geometrical proportions : who ready to strike, was distray'd by him a little to stay until he had perfected his demonstration. Who forthwith slew him, offend'd with his answer, to the much grief of *Marcellus* ; who not only spared his Kinsfolks for his sake, but had them in great honour.

Syracusa, in times past, contained four conjoining Cities, environed with a Wall of two and twenty miles in circuit ; *Ortygia*, *Neapolis*, *Acradina*, and *Tyche* ; besides, a strong Fort called *Hesape*, high mounted, and over-looking the whole. Seated it is on a rocky point of Land, which divides the two Havens. *Ortygia* stands at the uttermost exten^{sion} ; an Island joyned by a Bridge to the left. Wherein is the so chanted fountain of *Arethusa*, once a Nymph of *Acadia*, (as they fable) beloved of the River *Alpheus*, and turned into a Spring by *Diana*, for safeguard of her chastity ; being conducted by her under Seas and Earth, and re-ascending in this Island. Followed notwithstanding by the Lover.

*Sicani prætensa fine jacet insula contra
Plemmyrium undofuit: nonum diversi priores
Ortygia, Alpheus fama est huc Eridis ammen
Occultas egilis vix subter mare, qui nunc
Ore Arethusa tunc Stibus confunditur undis.*

A. 3.

*Against Plemmyrium in Sicanian Bay,
There lies an Isle, east call'd Ortygia.
Higher Alpheus under-seas (fame goes)
From Elia strand; and at thy mouth arise
Low'd Arethusa: from whence to Sea be flows.*

They so conjecturing, for that this Fountain was said to grow thick, and favour of Garbige, at such time as they celebrated the Olympiads, and defiled the River with the blood and entrails of the Sacrifices. But *Strabo* derides the conceit, though (besides divers more ancient Authors) it be affirmed by *Seneca* and others. The Fountain is ample, and lendeth to the adjoining Sea a plentiful tribute. Before, and even in the days of *Diodorus the Sicilian*, a number of sacred fishes were nourished herein ; so said to be, for that whosoever did eat of them (though in time of War) were afflicted with sundry calamities. Now the North-side of the rest of the City was *Neapolis*, the South-side *Acradina*, and the West-end *Tyche*, which stretcheth far into the Land, so named of the Temple of *Fortune*. As for the Castle *Hesape*, it stood further off upon the summit of a Rock ; which *Cicero* doth call the great and magnificent labour of Tyrants : consisting of solid stone, and raised of a wonderful height, more strong than which there could be nothing made, or almost imagined. All being defaced by *Marcellus*, and suffering a further destruction by *Pompey*. *Syracusa* may yet fall,

*Illa ego sum Roma laboreque injuria Poeni :
Pro me etiam Itragi Graeca fenuit omnis:
Figere quo valuerit aliis in fedibus armis:
Exurbata jacent fedibus orba fuis.*

J. C. Scal.

*Of Rome th' excessive toil, the scourge of Carthage
Am I : for me Greece also felt Wars rage,
Th' Ensigns they would in foreign seats have shown,
Now burn'd out, lie deprived of their own.*

But *Angustius Cesar* sent hither a Colony, and rebuilt a great part of that which lies next to *Ortygia*, with the Isle it self ; whereon now there standeth a strong Castle possesting the whole compals of the Island, divided by a deep Trench (but not by the Sea) from the rest of the City. The City it self is strongly walled, (than which heretofore there was nothing more goodly) not far removed on both sides from the Sea : the point whereon it doth stand being but narrow towards the West, and so maketh by Land a difficult approach ; without which are the ruines of the old City. The principal Gate is on the South-side, and near the West-end, over which is written,

SYRACUSA CIVITAS INVICTISSIMA, DEO ET REGI FIDELISSIMA.

the City being styled, *Syracusa* the Faithful. The Garrison consists of two hundred *Spaniards*, and three hundred Townsmen ; besides certain Horsemen

men of the Country adjoining, who serve by turns, and are lightly sent forth to scour and guard the Sea-coast. The Buildings of the City are ancient, the Inhabitants grave, and their Women hid under long black Stoles, not unlike the *Maletis*. The Winter is here most temperate, no day so tempestuous as affordeth not some Sun-shine ; but again they are afflicted with the infalibrious heat of the Summer. Yet in the hottel feaston cool Springs gush out of the Rock (not to speak again of *Arethusa*) both within the Walls of the City and without : and that lo near unto the Sea, that the salt doth mingle with the fresh upon every motion. Notwithstanding, there is a long ancient Aqueduct, which conveyeth water from the nearer Mountains (yet reaching shorr of the City) wherewith the City is principally furnished. The two Havens that wash the South and North-sides of the City, (which by the inclining of the two opposite Promontories towards *Ortygia*, are defended from all weathers) do resemble in form a figure of 8. The greatest lies towards the South, the most goodly and most famous, that ever Nature or Art had a hand in : into which the little and gentle *Anapus* doth discharge it self, joyning not far above with the Fountain *Ciane*, whose conjunction hath given invention to their celebrated Loves and Nuptials.

Having stayed a day at *Syracusa*, we put again to Sea, and arrived before night at *Catania* the Renowned. A City more ancient than beautiful ; seated on the North-side of a great, but shallow Bay, and therefore not to be approached by Ships ; the cause perhaps that it is not kept by a Garrison. Once it was a Colony of the *Naxians*. But *Hieron* the first displanted the old Inhabitants, and peopled it with others ; changing also the name thereof into *Aetna*. He is said to have builte it anew ; but after the death of the Tyrant, the *Catanians* recovered their City, overthrew his Monument, defaced his Titles, and again did call it *Catania*. Little is here note-worthy, more than that it is an University, and seated on a foil that aboundeth with all things. They have little Trading, and therefore the more inhabited by Gentlemen. Of late, not far from the City, and Image of our Lady was under earth (as they say) accidentally found ; whole imputed Miracles have got her already much fame, but not yet a Temple : contented, until enriched by the tribute of their zeal, with a Canvas Pavilion. This City doth well-nigh joyn to the skirts of *Etna*, whereby it receiveth both los, and (if *Strabo* may be believed) advantage. For the ejected flame have heretofore committed horrible wautes, which gave *Amphionomus* and *Antipius*, two Brethren, an occasion to become famous for their piety ; who refudc'd their Parents ingaged by the fire, and bare them away on their shoulders ; whereof *Silius Italicus*,

*Catania too near Etna; honoured,
In it but two such pious brethren bred.*

*Catine nimium ardenti vicina Typheo,
Et generale pios quondam celebrans fratre;*

Lit. 13.

and *Anthonius*,

*Who will forget Catania ? of high fame
For piety of brothers fundg'd in flame.*

*Quis Catinam sicut? ——————
Hanc ambulorum stratum pietate celebrem;
Clas. Orb. 10.*

And even at this day, once in three or four years, it falleth in great flakes on the Country below, to the terror of the Inhabitants, and destruction of their Vintage. But on the contrary side (according to that Author) the ashes thereof doth so enrich the foil, that both Vines and Corn there proffer above admiration. Who reports in forty or fifty days they be let blood in the Ear. Howbeit, at this day much ground about it lies waste, by means of the ejected Pumice. Greatly desirous I was to have ascended this Mountain, but it required much time ; besides, the Country hereabout is daily foraged by Thieves, who lurk in a Wood of eight miles compals, that neighbour the City. So the next morning we departed, and failed for the space of thirty miles about the East skirts of that Mountain ; whereof we now will make a Description.

Etna, called by *Pindarus* the Celestial Column, is the highest Mountain of *Sicilia*, for a great space leisurely rising ; insomuch as the top is ten miles distant from the uttermost Basis. It appeareth this way with shoulders, having an eminent

eminent head in the middle. The lower parts are luxuriously fruitful, the middle woody, and the upper rocky, steep, and almost covered with snow; yet smooking in the mid like many conjoining Chimneys, and vomiting intermitting flames, though not but by night to be discerned, as if heat and cold had left their contention, and embraced one another. This burning Beacon doth shew her fire by night: and her smook by day, a wonderful way off: yet hercule discerned far further, in that the matter perhaps is diminished by so long an expence. My self have seen both plainly unto *Milta*: and the Mountain it self is to be discovered an hundred and fifty miles off by the Sailor. Those that have been at the top do report, that there is there a large Plain of Cinders and Ashes, environed with a brow of the same; and in the mid of a Hill of like substance, out of which bursteth a continual wind hangs about it like a great long cloud; and often hurling forth stones and cinders. Wherefore the story of *Empedocles* the Sicilian Philosopher, then whom

N hoc habuisse viro praeclarus in se,
Nec sanctum magis, & mirum caroq; videtur,
Carmina quin etiam divini pectoris ejus
Vocantur & exponunt praeclaras repertas;
Ut vix humana videtur stirpe creatas;
Luct. I. 1.

More excellent in nothing hath brought forth,
More scared, wonderful, or of more worth:
His voice divinely fram'd, alread sound;
Nature's deep mysteries by him are found,
As if not of an humane offspring born:

Is by some called into question. Who (as they say) affecting divine honour, withdrew himself privately from his Companions, and leapt in at the mouth thereof, but was revealed by his brazen shooes, which the fire had thrown up again. For it is impossible to be approached, by reason of the violent wind, the suffocating smook, and consuming fervour. But hear we *Virgil's* description:

— horrific — *conat Aetna quintus:*
Interdumq; arrant prostrumq; ad aethera nubem
Turbinis summatum piceo, & cadente favilla,
Attollit globo flammorum, & sidera lambit,
Interdumq; copiosus avulsaq; videra monis
Erigit cratans, iisqueq; fax sub suras
Cum genito gloriosa, fundeque ex auctor ino,
Fama eff. Enceladi feminum fulmine corripit,
Urgit mole nisi ingentemque inferit Aetnam
Impositam, rupis flammam exspirare canmis,
Ex tellum quodat mireatur, intremere omnem
Murmure Trincarium, & cœlum tubescere sumo.
Aen. I.

Aetna here thunders with an horrid noise,
Sometimes black clouds evaporet to skies,
Fuming with pitchy curlers, and sparkling fires:
Tosseth up globes of flames, to Stars aperit:
Now belching rocks, the mountains entrails torn,
And groaning burles out liquid stones, thence born
Thor' air in showers, and from the bottom glocs.
Enceladus, with lightning struck (same goes)
This mafs o'rewhelms: whos under Aetna laid,
Expirt flames, by broken vents convey'd.
As often as he turns his wary sides,
All Sicil quaks: and smook days beauty bides.

But leave we Fables with their Allegories, and come to the true reason; given (if fully) by *Lucretius*.

—Primum totius subcaeca montis
Est natura, sere silium, subtilia cavernis,
Omnibus eff. ubi est in splendore ventus & aer.
Venus enim fit ubi est agitando percuss aer.
Hic ubi percalcis, calidusq; excoquere omnia circum,
Saxa ferens qua contingit terraqueo & ab ollis
Exstincti calidum flammis velocibus ignem:
Tolitq; sc. ex fusa fauces ejicit alter,
Fusilique ardorem longe, longeque favilla
Differt, & crassa volvit caligine funnum;
Exstincto final mirando pondere faxa:
Ne dubites quia huc animal turbida fit vis;
Roxas eratq; tanta ex parte mare montis ad ejus
Roxas strage fluctus, afflumque resorbet,
Ex hoc siq; mari splendens montis ad altas
Perveniens fuitur fauces, hac ire fatendum est,
Atque efflare foras: ideoque extolle flammis,
Saxaque subiectare, & arena t'ulere nimbus.

Ilib. 6.

Hollow the mountain is throughout, alone
Supported well-nigh with huge caves of stone,
No cave but is with wind and air replet;
For agitated air doth wind beget.
Which beats the imprisoning rocks, when hot it grows;
The earth chafit by hot fury: and from those
Strides forth fire and swift flame: it self on high
It mounts, and out at bright jaws doth flee:
And fire feeds a far off, far off dead coals
Transports: and flames in milky darkness roles.
Ejecting stones withal of wondrous size:
All which from strength of struggling winds arise
Besides, ag'inst the Mountain roots the Main
Breaks her swollen waves, and swallows them again.
From whence unto the summits of the ascent
The undermining caves have their extent:
Through which the billows break, & flames out-thrust
With forced jolts, and darkning showers of dust.

Besides,

Besides, *Aetna* is full of Sulphur and Bitumen, apt to be kindled, and so is all *Sicilia*, the principal reason that it is so fertile. This Mountain hath flamed in times past so abundantly, that by reason of the smook and air involved with burning sand, the Inhabitants hereabout could not see one another (if we may give credit to *Ciceron*), for two days together. The extraordinary eruption thereof hath been reputed ominous. For it did after the death of *Ceser*; when not only the Cities thereabout were damnified thereby, but divers in *Calabria*. And in the year of the World 3982. hard before the servile Wars in *Sicilia*, wherein three score and ten thousand Slaves were slain by the *Praetors*, it raged so violently, that *Africa* was therof an altonished Witness.

Hercabout inhabited the *Cyclops*, and here *Achis* hasteth to the Sea.

The Rival of thy ardor, Polyphemus,
Flying from savage rage, into a stream
Resolv'd did bath escape his foe, and joy,
O Galatea, bid joy'd waves with thine.

Æmilius ille tuo quondam Polyphemus calori,
Dum fugit aegrevis violenti pectoris iram,
In temus liquefactus aquas evasit & hostem,
Et ubi vidricem, Galatea, immisit undam.
Sil. Ital. 13.

North-ward of *Aetna*, lesser Hills do arise in the neck one of another, all along the Sea-coast, fruitful to their top: whereupon stand Cafles and Towns, of such an height and steepness, as you would hardly think that they were to be ascended. Upon the nine and twentieth of *June*, betimes in the morning, entering the Straights, between *Sicilia* and *Calabria*, we turned on the left hand into the Haven of *Messina*.

Messina (now *Messina* the Noble) was at the first called *Zancle*, of the crookednes of the place, which signifieth a Cycle, built by the Pirates of *Catania*, for the better execution of their robberies: when *Anaxilus*, Tyrant of the opposite *Rhegium*, drew to him the *Messini* of *Peloponnesus*, to dislant the *Zancle*. So the *Rhegians* having overthrown them by Sea, and the *Messiniens* by Land, and entered their City, they were enforced to fly unto their Temples and Altars, when *Anaxilus* who had put them to the sword, but *Mamilus* and *Gorga*, Captains of the *Messiniens*, disswaded him from being so cruel unto a Greek people, who originally were of their blood and alliance: whereupon they raised them from the Altars, and plighting faith unto one another, inhabited it together. So it came to be called *Messina*. This befall in the nine and twentieth Olympiad. But in the time of *Dionysius* the elder it was razed by the *Carthaginian Himilcus*, and that with such hatred, as he left not so much as the ruines. About the beginning of the first Punic Wars, the *Mameritini*, a people of *Campania*, sent hither their Colonies, who posset the place, and rebulte the City, which was called for a long time after, rather *Mameritum*: as the excellent Wines that grow hereabout are called by *Martial*.

If cups of old Mameritan Wine they fill,
Give it you may what name so'e you will.

Amphora Neforea tibi Mameritina senecta,
Si detur, quodvis nomen habere potest.
Lib. 3. Ep. 1. 17.

The Romans made it their refuge in the *Sicilian Wars* against the *Carthaginians*, with whom it stood and fell, as did the whole Islands. It is seated on the West side and South-end (which is the bottom of a Bay) having behind it high Hills, whereof it ascendeth a part, strongly walled, and fortified about with Bulwarks, greater or less, according to the places necessity. Upon the West-side, and high mounted above it, stands a strong Citadel, which commandeth the whole City, manned by a Garrison of *Spaniards*. South-West of it a Fortrel is mounted on the top of a higher Hill. And on the top of another towards the South, is the Castle of *Gongio*; both without the Walls. The City is garnished with beautiful Buildings, both publick and private. *Venus*, *Neptune*, *Castor* and *Pallas*, had here their Temples, whose ruines are now the foundation of Christian Churches. Divers ancient Statues are yet to be seen. Throughout the City there are fountains of fresh water: and towards the North-end, the ruines of an old Aqueduct. In that end which turneth to the East, about the bottom of the Bay, where the City is flender, and free from concourse of people, stands the Viceroy's Palace, of no mean building, environed with delightful Gardens and Orchards, to which the Arsenal adjoineth. This end of the City points upon *Calabria*, and extendeth almost to the Sea; where the Land in a narrow slip running on the North, and then returning West towards the rest of the City in form of a Cycle, doth make a large and admirable Haven. Now on the midst of this Cycle of Land, there standeth a high

high Lanthon, which by light in the night directeth such Ships as are to enter these dangerous straits : North of which there are certain late built dry stations for Gallies ; and not far beyond the Lanthon, where it beginneth to turn, is a very strong Castle (built by Philip the Second) and guarded by Spaniards. The rest of that Cycle is inclosed between two Walls, to the very point which is fortified with a Bulwark ; between which and the City, the Haven which opens to the North, hath a spacious entrance. Here live they in all abundance and delicacy , having more than enough of Food, and Fruits of all kinds ; excellent Wines, and Snow in the Summer to qualifie the heat thereof, at a contemptible rate. The better fort are Spanish in artis ; and the meanest Artificers wife is cloathed in silk : whereof an infinite quantity is made by the Work, and a part thereof wrought into Stuffs (but rudely) by the Workman. Eight thousand Bails of raw Silk are yearly made in that Island, and five thousand thereof fetcht from them (for, as hath been said before, they will not trouble themselves to transport it) at the publick Mart here kept, which lasteth all August, by the Gallies of *Naples*, *Ojiza*, *Ligorn*, and *Genosa* ; during which time they are quitted from Customs. The Gentlemen put their monies into the common Table (for which the City stands bound) and receive it again upon their Bills, according to their uses. For they dare not venture to keep it in their houses, so ordinarily broken open by Thieves (as are the Shops and Ware-houses) for all their crofs-bar'd Windows, Iron Doors, Locks, Bolts, and Bars on the inside ; wherein, and in their private revenges, no night doth pass without murder. Every evening they solace themselves along the Marine (a place left throughout between the City-wall and the Haven) the men on Horse-back, and the Women in large Carrofes, being drawn with the flowest procession. There is to be seen the pride and beauties of the City. There have they their Play-houſes, where the parts of Women are acted by Women, and too naturally passionated, which they forbear not to frequent upon Sundays. The Duke of *Ojiza*, whose new Viccroy, was here daily exercised ; for whom a sumptuous landing place was made, and that but to continue for a day.

The Phare of *Messina* (so fo these straights are now called, the Lanthon that stands on the point of *Petorus*) is ten miles long, and against *Messina* but a mile and a half over. Inimicu that when *Himilcus* took the City, a number saved their lives (although it ran with an impetuous Current) by swimming into *Italy*. On the Coast of *Sicily* is *Charybdis*.

*Lævam implacata Charybdis,
Obstider, atque immoratur gurgite vastos
Sorbet in abruptum flutus, rursumque sub auras
Erigit aternos, & sydera verberat unda.*

Virg. En. I. 3.

*Gulphi Charybdis doth the left side keep,
And thrice sucky to the bottom of her deep
The soiling floods ; often lifts on high
Alternate waves, and beats the approached skie.*

Once, as they fable, a ravenous Woman, struck with Lightning by *Jupiter*, and thrown into the Sea, for stealing of *Hercules* Oxen ; who still retaining her former nature, devoureth all that comes near her. This Whirl-pit is said to have thrown up her Wracks near *Taromenia* ; which is between it and *Catania*. Then surely by much more outragious than now, and more dangerous to the Sailer, by reason of their unskilfulness. As now, during our passage, fo heretofore, it was smooth and appealea whilst calm weather lasted ; but when the winds begin to ruffle (especially from the South) it forthwith runs round with violent eddies : so that many Vessels by the means thereof do miscarry. Right against this *Charybdis* stands that former Lanthon on the neck of the Haven, whereto *Scaliger* speaketh in the person of *Messius*.

*Indomita fedeo spectatrix tua Charybdis,
Otentilique alius lumine grata viam.
Morales si sic faciat, meliore fruentur
Numine : nunc homini vera Charybdis homo.*

J. C. Scal.

*Unsafe Charybdis safely I survey :
And others shew with friendly light the way.
More would heaven smile on earth, did mortals so :
Man is to man Charybdis, his worst foe,*

The stream thorow this freight runneth towards the *Ionian Sea*, wherof a part setteth into the Haven, which turning about, and meeting with the rest, makes so violent an encounter, that Ships (if the wind be not good) are glad to prevent the danger, by coming to an Anchor.

Almost right against *Messina* stands *Rhegium* in *Italy* ; a Garrison Town, retaining his

his ancient name, which signifieth Broken ; in memory of the division of this Island from the Continent.

*By force, and with vast breaches torn, this place,
(Such power hath time to alter strong place)
Of old ("sic said) aunder brake ; before
Both but one land : Seas throng'd between, and bore
Sicilie from Italy, & making spoil
Of fields and towns, thorow narrow straights now toil.*

Virg. En. I. 3.

Separated by Earth-quakes, or (which is most likely) by the continual assaults of the *Tyrrhen* and *Ionian Sea* : the Land being but low, and the water so shallow, that a Ship may anchor in the deepest. Some think it to have been cut by the labour of mans, but the crookedness of the Bays and unequal breadth, do confute that conjecture.

Now having stayed three days at *Messina* ; on the first of *July* I departed, accompanied by two *Spaniards* of the Garrison of *Rhegium*, in another Fellucca that belonged to the City. Having crossed the *Phare*, and rowed along the *Calabrian* shore for the space of five miles towards the *Tyrrhen* Sea, we were encountered by so strong a stream, that much ado we had to hale the Boat against it. At length the Rope brake, and in an infant we were carried a great way off : when they might have fought her in the bottom of the Sea, if she had not met with her succour. That night we came unto *Scylla*, which is not past twelve miles distant from *Messina* : seated in the midst of a Bay, upon the neck of a narrow Mountain which thrusts it self into the Sea, having at the uppermost end a steep high Rock wherein there standeth a Castle. This is the Rock so celebrated by the Poets : whose unaccesseble height is so hyperbolically described by *Homer*, and was so obnoxious to the Mariner.

*But Scylla lurking in dark caves, displays
Her face, and ships to crushing rocks betrays.
A Virgin to the twift divinely fram'd,
Her nether parts with shape of Monster sham'd,
Deform'd with womb of Wolves and Dolphins tails.*

*At Scyllam excis coherbit speluncas Itebris.
Ora excentrum & naves in taxa trahentur.
Prima homini facies, & pulchro pede virgo
Pube tenuis : postrema immuni corpore pilifera.
Delphinum caudis uero communis luporum.
Virg. En. I. 3.*

She was feign'd to be the Daughter of *Phorcus*, begotten on the Nymph *Cerebide* ; being *Cyrus* Rival in the love of *Glauco*. By whom preferred, the envious Witch infected this place with Weeds and Inchantments : when *Scylla* entring hereinto to bathe, was transformed into that monstrous resemblance. But she was revenged of her affected *Ulysses*:

*Who hemm'd about with barking Monsters wrack
Dulichian Ships, and in her swallowing flood
To Sea-dogs gave bit' fearful men for food.*

*aut quam fama fecuta est
Candida succinctam latrantis inguina monstris
Dulichias vexasse rates, & gurgite in alto
Ah timidos naturas, canibus lacerasse mariinis.
Virg. Eccl. 8.*

and after that was turned into a stone. And no doubt, but the Fable was fitted to the place ; there being divers little sharp Rocks at the foot of the greater (the Dogs that do bark with the noise that is made by the reperfused waters) frequented by Lamprons, and greater fishes that devoured the bodies of the drowned. But *Scylla* is now without danger, the Current at this day not setting upon it. And wonder I do at this Proverbial Verse,

Who shuns Charybdis upon Scylla falls.

Incidit in Scyliam qui vult vitare Charybdis.

when these are twelve miles distant from each other. I rather conjecture that within these straights there have been divers *Charybdis's* occasioned by the recyling streams. As one there is between the South-end of this Bay of *Scylla*, and the oppolite point of *Sicily* (whereon standeth the ancient *Phara*:) there the jutting waves make a violent eddy : which, when the winds are rough, doth more than threaten destruction to the ingaged Ships, as I have heard of the *Sicilians* : when seeking perhaps heretofore to avoid the then more impetuous turning, they have been driven by the weather upon the not far distant *Scylla*. By the Marine in *Messina* there is a Fountain of white Marble, where stands the Statue of *Neptune* holding *Scylla* and *Charybdis* in chains, with these under-written Verses.

S

Fest.

Impia nodosus cohibetur Scylla catenis;
Pergite securi per frata nostra rates,
Capta est prædatrix Siculique infamia ponit;
Nec frenis in mediis sava Charybdis aquis.

Sail-binding feters wicked Scylla bold,
Sail safely throw our freights, brace Ships bebold,
The infamous thief that kept these Seas in tame,
And fill Charybdis rageith now in vain.

West of Sicilia in the Tyrrhenic Sea, but South, and within sight of this place, are the Eolian Islands, so called of

Aeolus Hippocates charus immortibus dis.
Hom. Od. I. 10.

Aeolus Hippocates
Dear t' immortal Deities.

for such was his piety, he being Lord of them. He taught at first the use of the Sail; and by observing of the fire and smoak that ascended from those Islands, (for heretofore they all of them flamed) prognosticated of storms to come; and therefore was called the Sovereign of the Winds. Of there were seven (but now are eleven) almost of an equal magnitude. Yet Liparis is the greatest (being ten miles in circuit) as also the most famous, to which the other were subject: fruitful, and abounding with Bitumen, Sulphur, and Allum, having also hot Baths much frequented by the diseased. In the year 1544. it was depopulated by the Turk: but Charles the Fifth replanted it with Spaniards, and fortified the place. The fire here went out about an Age agoe, having (as is to be supposed) confined the matter that fed it. Vulcano and Strombolo (of which we will only speak) do now only burn. Vulcano receiveth that name from his nature, consecrated formerly to Vulcan, and called his manlion. It is said but first to have appeared above water, about the time that Scipio Africanus died. A barren Island, stony and un-inhabited. It had three Tunnels wherat it evapoured fire; but now hath but one, out of which it smoaketh continually, and casts out flames with a horrible roaring. In the year of our Lord 1444. on the fifth of February, it flamed so abundantly, and flung forth fire and stones with such an hidious noise, that not only the Islands, but also Sicilia trembled therat. Perhaps the last blaze; for now flame it doth not, but retaineth the relif of his terrors. Now Strombolo, called formerly Strongyle, of the rotundity thereof (for all is no other than a high round Mountain) doth burn almost continually at the top of a Beacon, and exceeding easily: so that by night it is to be discerned a wonderful way. These places (and such like) are commonly affirmed by the Roman Catholicks to be the Jaws of Hell: and that within, the damned Souls are tormented. It was told me at Naples by a Country-man of ours, and an old Penitencer of the Popes, who was a Youth in the days of King Henry, that it was then generally bruited throughout England, that Mr. Graham a Merchant setting sail from Palermo, (where there then dwelt one Antonio) called the Rich, who at one time had two Kingdoms mortgaged unto him by the King of Spain, being crofted by contrary winds, was constrained to anchor under the lee of this Island: now about mid-day, when for certain hours it accustomedly forbeareth to flame; he ascended the Mountain, with eight of the Sailors; and approaching as near the vent as they durst, amongst other noys they heard a voice cry aloud, dispatch, dispatch, the rich Antonio is a coming. Terrified therewith they descended, and anon the Mountain again evaporated fire. But from so dismal a place they made all the haste that they could: when the winds still thwarting their course, and deferring much to know more of this matter, they returned to Palermo. And forthwith inquiring of Antonio, it was told them that he was dead; and computing the time, did find it to agree with the very instant that the voice was heard by them. Graham reported this at his return to the King: and the Mariners being called before him, confirmed by oath the narration. In Graham himself, as this Gentleman laid (for I no otherwise report it) it wrought so deep an impression, that he gave over all traffick, distributing his goods, a part to his Kinsfolks, and the rest to good uses, retaining only a competency for himself: and so spent the rest of his life in a solitary devotion.

All the day following we layed at Sylla, the winds not favouring us. My Spanish Comrades were very harsh to me, (for in these parts they detest the English, and think us not Christians) but when upon their demand I told them that I was no Lutheran, they exceeded on the other side in their courtesy. One of them had been in the Voyage of eighty eight; and would say that it was not we, but the winds that overthrew them. On the third of July we departed, and landed that night at Auphage. Hereabout (as throughout this part of Calabria) are great flore of Tarantula's, a Serpent peculiar to this Country; and taking that name from the City of Taracum. Some held

hold them to be of the kind of Spiders others of Efts: but they are greater than the one, and less than the other, and (if that were a Tarantula which I have seen) not greatly resembling either. For the head of this was small, the legs slender and knotty, the body light, the tail spiny, and the colour dun, intermixed with spots of a fulled white. They lurk in Sinks and Privies, and abroad in slimy filth between furrows; for which cause the Country-people do reap in Boots. The sting is deadly, and the contrary operations thereof molt miraculos. For some go fusing, are still oppressed with a leaden sleep; others are vexed with continual waking, some fling up and down, and others are extremely lazy. He sweats, a second vomits, a third runs mad. Some weep continually, and some laugh continually, and that is the molt usual. Informuch, that it is an ordinary saying to a man that is extraordinary merry, that he hath been stung by a Tarantula. Heretupon not a few have thought, that there are as many kinds of Tarantula's, as several afflictions in the affected. But as over-liberal cures do not work with all in one manner; but according to each mans nature and constitution; some weep, some laugh, some are tongue-ny'd, some are all tongue, some sleep, some leap over tables, some kifs, and some quarrel: even if it falls out with those that are bitten. The merry, the mad, and the otherwise actively disposed, are cured by Musick; at least it is the cause, in that it incites them to dance indefatigably; or by labour and sweat the poison is expelled. And Musick also by a certain high excellency hath been found by experience to stir in the lid and droowlie to strange an alacrity, that they have wearied the speculators with continual dancing. In the mean time the pain hath asswaged, the infection being driven from the heart, and the mind released of her furnace. If the Musick intermit, the malady renewes; but again continued, and it vanisheth. And objects of wonder have wrought the same effects in the franticke. A Bishop of this Country passing in the high-way, and cloathed in red, one hit by a Tarantula, hooting thereat, fell a dancing about him. The offended Bishop commanded that he shold be kept back, and made hale away. But the people did instantly intreat him to have compassion on the poor distressed Wretch, who would forthwith die, unless he stood still, and were suffered to continue in that exercize. So shame or importunity enforced him to stay, until by dancing certain hours together the afflicted person became perfectly cured. The fourth of July we rowed against the wind, and could reach no further than Castilion: where the high-wrought Seas detained us the day following. Our churlish Hoff, because we sent for such things to the Town whereof he had none, made us also fetch our water from thence, it being a mile off, though he had in his house a plentiful Fountain. And I think there are not that protest Christ a more uncivil people than the vulgar Calabrians. Over Land there are travelling without assuring pilage, and hardly to be avoided murder; although all that you have about you (and that they know it) be we not worth a Dollar. Wherefore the common passage is by Sea, in this manner as we passed now. Along the shore there are many of these Oarries; but most of the Towns are a good way removed, and mounted on Hills, with no eale access. Divers small Forts adjoin to the Sea, and Watch-towers throughout. For the Turk not seldom make incursions by night, lurking in the day time about those un-inhabited Islands. Under these Forts we might hale up our Boat, and sleep in our cloaths on the sand. And our fare was little better than our lodging: Turnips, Onions, Cucumbers, and Melons being our ordinary viands. Not but that we might have had better, but the Soldiers were thrifly, and I was loth to exceed them. For there being but only one house at a place, they told every thing not according to the worth, but to the neccesity of the buyer. But Mulberries we might gather, and eat of ice-co't; dangerously unwholefoun, if not pulled from the Trees before Sun-rising. Of them there are here every where an infinite number; insomuch, that more till is made in Calabria, than befores in all Italy. And from the leaves of those that grow higher on the Mountains (for the Apennine stretcheth along the mid of this Country) they gather plenty of Manna, the bult of all other, which falls theron like a dew in the night time. Here a certain Calabrian, hearing that I was an English-man, came to me, and would needs perwade me that I had insight in Magick; for that Earl Bothel was my Country-man, who lives at Naples, and is in those parts famous for suspected Necromancy. He told me that he had treasure hidden in his house; the quantity and quality shewn him by a Boy, upon the Conjuration of a Knight of Malta, and offered to share it between us, if I could help him unto it. But I answered, that in England we were at defiance with the Devil; and that he wold do nothing for us.

On the sixth of July we landed by noon before Paula, and ascended the Town high

high mounted on a Mountain. Here was St. Francis born, from whom the Order of the *Minims* is derived. A mile above there is a Monastery consecrated unto him : where one of his teeth, which cureth the toothach (if you will believe them) is to be seen, with a Rib of his, his Beard, his Habit, and Sandals. They say, at *Melfina*, that being denied passage by a Fisher-man, he swam over the *Pbara* in his Gown, (having first petitioned Heaven) and for that was canonized. The next day we touched at *Betondere*; then at *Lisice*, whereof *Carlo Spinola* is Prince, whose elder Brother was taken by the *Turks*. The confounctancy of the names, or treachery of the people, have authorized the report that *Icarius* was here born. In the cool of the Evening we rowed to *Palencia*. July the 8. we crossed the Bay of *Salern*, of that ancient City so named ; seated in the bottom thereof; honoured with a Prince and a famous University ; but how blessed in the temper !

Quo Borez gelidas furias contemnit Orantis,
Torpa procellofici delicti armis Noti,
Medorum & sylvis foscundas provocat auras;
Fundit & à baficis Indica dona lugis.
Protna Autumnus Veris cum tempore certat,
Et Ver cum Autumni tempe certat idem.
Hunc acceſſit Hyems, verminatus uia capillis;
Et peperit mirans, & fibi poma legit.
Tuta mari fruitor; terra dominatur amara;
Et celi mutat iura; quid ergo? Dea.

J. C. Scal.

She doth the chill rage of the North despise :
And blustering winds that from the South arise.
For pleasant air with Media she contends,
From her twice-bearing Indian fruit descend.
Rich Autumn striveth with the fragrant Spring :
The Spring with Autumn. Winter wondering
With flowry locks and pregnancy unknown,
Doth bear and gather Apples of his own.
Safe Seas, a loved foil commands : Heavens free
Appointment alters. What? a Goddess she.

Alta procelloſa ſpeculator vetricē Pallas.

Whose ſtormy crown far off high Pallus ſees.

Senec. Epit. 77.

her Temple there being faid to have been erected by *Ulysses*; and formerly called the Promontory of *Minerva*. Here also stood a renowned *Athenaeum*, flouriſhing in the ſeveral excellencies of Learning and Eloquence. Informuch, as from hence grew the Faſt of the *Syrens*, (figned to have inhabited here about) who ſo inclined with the ſweetneſſes of their Songs and deepneſſes of their Science: of both, thus boating to *Ulysses*:

Huc age profectus, glorioſe Ulyſſes, ingens gloria Graꝝ corum,
Naveſ ſitſe, ut noſtrum vocem audias.
Non enim unquam aliquis huc praternavigavit nave nigris,
Priuſquā ſuam ab ore vocem audiret,
Sed hic delectauſ abit, & plura doduſ.
Scimus enī ibi omnia quæcumque in Troja lata
Graꝝ, Trojanique, deorum voluntate paffi:
Scimus etiam quæcumque ſunt in terra multipaſua.

Hom. Od. I. 12.

the ſame attributes being given unto them which were given to the Mufes. But after that theſe Students had abuſed their gifts to the colouring of wrongs, the corruption of manners, and ſubversion of good government; the *Syrens* were feigned to have been transformed into Monsters, and with their melody and blandiſhments, to have enticed the Paſſenger to hiſ ruine, and ſueh as came hither; conuincing their Patri-monies, and poynſoning their virtues with riot and effeminy. This Promontory is beautifully enriched with Wines and Fruits: of whiche pregnancy the City, that now stands on the extenſe thereof, may feem to be named.

Majores Maſſam diuerxunt nomine, namque
Affuit om̄igena commodityſa fulm.
Cunctorum hic eriam collecta eſt maſſa bonorum,
Ut merito hoc Maſſa nomen habere patet,
Pauſ. Parv. 1.

By th' Ancients Maſſa call'd, for that the ground
Doth here with all commodities abound:
Befides a Maſſa of all good thou doſt hold:
So that of merito Maſſa nam'd of old.

We paſſed between this Cape and *Copre*, an Iſland diſtant three miles from the fame, ſmall and rocky, having no Haven nor convenient ſation. But the air is there mild, even during the Winter's being defended from the bitter North by the *Surremine* Mount-

Mountains, and by the West-wind, to which it lies open, refreſhed in the Summer: poſſeſſing on all ſides the pleaſure of the Sea, and the delicate Propects of *Vesuvium*, *Naples*, *Cuma*, and the adjoining Islands. The *Teleboans* did firſt inhabit it, fo cal-ed of *Thelon*, the Father of *Oebalus*.

Nor ſhall our Verſe thee Oebalus forget,
Whom the Nymph Subethis to Thalon bore :
Thelon then old the Crown of Capra wore,
And Teleboans rul'd —

Nec tu carminibus nostris indictis abibis
Oebale, quem genitrix Thelon Subethide Nymph iſ
Ferut Teleboan Capras cum regna teneret,
Jan senior —

Virg. En. 7.

who were originally of *Samus*. But when *Augustus Cesar* came into these parts, it was inhabited by *Grecians*. And because an old lapſe Tree did flouriſh afreh upon his landing in the Iſland, he would needs haue it of the *Neapolitan*, in exchange for *Anaria*; which from thenceforth he variouſly beautified, and honoured with his reti'rements. But *Tiberius* made *Capre*, by his cruelty and luſts, both infamous and unhappy; who hither withdrawning from the affairs of the Common-wealtheſt, (for that the Iſland was unacceſſible on all ſides by reaſon of the upright cliffs, except only at one place, no man being ſuffered to land but upon elpecial admittance) hence ſent his Mandates of death. In the mean time making it a very ſtews of incredible baſtineſſes, which moſtely will not ſuffer to relate. Informuch, that *Capre* was titled the Iſland of ſecret luſts, and he *Caprenus*. His ual Companions were Magicians and Soothſayers; whereof the Satyr, ſpeaking of *Sejanus*,

The Princes Tutor glorying to be nam'd,
Sitting in caves of Capre with defam'd
Chaldeans —

Tutor habet
Principis angula Caprearum in rupe fudentis
Cum gregi Chaldaeo
Juv. Sat. 10.

The principal of theſe was *Ibrasyllus*; whom *Tiberius* intending on a time to thrust down from a cliff as they walked together, in that he had failed in a former predi-ction, and perceiving by his looks that he was troubled in his mind, demanded the caufe. Who replied that by his Art he foreſaw forme hardly to be avoided danger to be near him: whereat *Tiberius* amazed, altered his purpoſe. A few years before his death, the *Pharos* there ſtanding, and ſpoaken of by *Pampinius*,

(Pharus on Teleboan rocks ſiveſt light
Sad Sailors (Moon-light) ſhows in erring night.)

Theleboanque domus trepidis ubi dulcia nauis,
Lumina noſtræ ſollit Pharus amula Luue.

Stat. 1. 3. Silv.

was thrown down by an Earth-quake. Unto this Iſland they ued to confine offenders, a cuſtom that continues to this day. Amongt other Grots here is one flat haſt an entrance very obſcure, but leads into a lightcom Cave, exceeding pleauant, by reaſon of the water droppiſg down from on high. About the ſhore there are divers ruines, ſufficient witneſſes of the Roman Magnificencie. Here is a little City (whereof there is a Bishop) of the name of the Iſland, having a ſtrong Fortres; ſo ſtated, that by one alone it may be defended. And *Acaspare*, a Town erected on a higher Rock, mounted by a narrow, ſteep, and difficult paſſage: yet the Inhabitants by uile, and with burdons on their backs, accende it with eale. Besides theſe, towards the North are ſundry ſtragling habitations. The Inhabitants are generally Fisher-men and Ship-wrights, being much implored about the Navy at *Naples*. In regard whereof they made a Petition, that ſuch as were banished and confined unto this Iſland, might not ſtay in *Acaspare* by night, leſt they ſhould force or corrupt their Wives in their abſence. They are exempted from all payments, permitted to wear Arms, yet live in great poverty, and are often at Sea ſurprized by *Turks*, who lead them into ſervitude.

On the right hand we left *Surrentum*, ſo cal-ed of the *Syrens*; which doth require a more large deſcription than our brevity will permit: destroyed by *Pial Baffa* in the year 1558. when drawing neare unto *Naples*, we threw all the bread we had into the Sea, twenty Ducaſ being forfeited for every Loaf brought thither; for that they will have the better utterance for their own. About noon, having run all that morning before the wind, we arrived at *Naples*.

Of the time when the City was buiſt, diuers Authors do differ, not to be reconciled by reaſon of the antiquity. Some ſay, an hundred ſeventy years after the deſtruſion of *Troy*, others but twenty, and others ſay otherwife. No leſs diſagre they concerning the Builder; whereof the *Neapolitan* Poet,

Dicere extraea à dulci Syrene ; Phaleri
Dicere, & felix imperiorum honor.
Dicere, & Veneris gratissima horus, & actis
Actibus campus dieris esse norum,
Dicere, & flava Cereris mitissima tellus;
Et ceris intonc vinea pulchra Dei,
Non minum ; ipsa utres superas dulcedine cunctas,
Imperio, forma, robore, fruge, merito.
Augustanus

Built by sweet Syren ; said to be built by
Stern Phaleri, his Empires happy glory.
Call'd the rare Hart-yard of fair Cyprades,
Call'd the new field of valiant Hercules,
Call'd the fat soi of Ceres crown'd with corn,
Call'd the rich Vine-yard of the God anthon.
No marvel ; for no City like to thine,
For sweetnes, Empire, beauty, strength, corn, wine.

But that it was first built by the Inhabitants of *Cuma* is the most approved; and called *Parthenope* (a name most frequently given it by the Poets) of the *Syren Parthenope*; who was here intombed under a little Hill not far from the Haven, called the Mountain, divinely honoured by the *Neapolitans*; and whence Oracles were said to be given; demolished after by an Earthquake.

Exere fenuis subiò de pulvere vultus,
Parthenope, crinemque affuso Monte lepulti
Pone super tunulos, & magni fumus alumin.
Strata I. 5. S. 110.

Parthenope, from earth thy looks half bare
Forthwith advance, i' th' inclosing mountains torn;
And on thy sons sad beards spread thy forc'd hair.

Now when the City began exceedingly to flourish, to the neglect and threatened desolation of *Cuma*, the *Campani* razed it to the earth; for which being punished with a plague, they were admonished by an Oracle to rebuild it, and to offer sacrifice yearly at the Tomb of the *Syren*. Of that new edification it was called *Napoli*: but *Strabo* saith, of the new Inhabitants, who were *Abenians*, and others of the Greek Nation. This City is not only the Metropolis of *Campania*, but Queen of the *Picentines*, *Hispines*, *Lucaniens*, *Brutians*, *Calabrians*, *Salentines*, *Pecuianas*, *Sannites*, *Vestiniens*, *Ferentianas*, and *Damianas*. Her Throne is answerable to her Dignity; placed under a smiling Heaven, in a rich and flourishing foil. Bounded on the South-East tide with a Bay of the *Tyrrhenic Sea*, unacquainted with tempests, along which she stretcheth; and is back'd by Mountains ennobled for their generous Wines: whereof ascending a part, the enjoyeth the delicate prospects of *Vesuvium*, *Surrentum*, *Capri*, *Misenus*, *Portchis*, and *Etarus*. Her beauty is inferior unto neither. The private Buildings being graceful, and the publick stately; adorned with Statues, the work of excellent Workmen; and sundry preferred Antiquities.

Hic Grais penitus defesta metallis
Saxa, quod Eos repergit vena Syenes,
Synade quod mox Phrygia fodere fecures
Per Cybeles lugentis agros, ubi marmore picto
Cindida purpureo distinguuntur atra gyro.
Hic & Amylei celsum de monte Lycuri
Quod viret, & molles imitatur rupibus herbas,
Hic Nomadum luctu flavenia faxa ; Thalassique,
Et Chios, & gaudens flutus spectare Caristos,
Statua Sili. I. 2.

Here stones there are by curiou Grecians wrought,
That in Syens steepled Quarries lay :
That Phrygian Tools hem at sad Syntada
In woful Cybels fields, where purple veins
The pure white Marble beautifully stains.
The green, from hills cut near Amycl's Tower,
(Lycurgus foil) resembling rocks and flowers.
Her Thassian, Chian, Nomads yellow, these
Curios mates, that joys to gaze on Seas.

As for her strength, the hand of Art hath joyned with Nature to make her invincible. For, besides the being almost environed with the Sea, and Mountains not to be transcended without much difficulty and disadvantage; she is strongly walled, and further strengthened with three strong Castles. The one, and that impregnable, standeth aloft, and behind it, on the top of Mount *Hermus*, or of *Erafmus*, (so called of a little Chappel there dedicated unto him) begun by *Charles the Second* in the year 1289. and finished by *Robert* his Successor: where the Tower of *Bel-fort* stood, erected 119 years before by the *Normans*. This is a defence to the adjoining Country; a safeguard and curb to the City; for it over-looketh it all, and hath both of Sea and Land a large survey and no narrow command. *Charles the Fifth* pulling down the old, did strongly rebuild it, according to the modern fortification; cutting a way about it out of the Rock for the conveyance of Horse-men. The Gate thereof doth preseve this Inscription.

IMPERATORIS CAROLI V. A. H. C. CESARIS JUSSU, AC PETRI TOLEDE
VILLÆ FRANCHÆ MARCHIONIS JUSTISS. PRO REGIS AUPICIS, PYR-
RHUS ALOSIUS SERINA VALENTINUS, D. JOHANNIS EQUES, CESA-
REUSQUE MILITUM PRO SUO BELLICIS IN REB. EXPERIMENTO.
F. CURAVIT. M. D. XXXVIII.

In

In the year 1587. and in the Winter season, it was set on fire by Lightning; which taking hold of the powder, blew up all that was about it, and shook the whole City: whereof much no question had suffered, had it not been kept so near the top of the Castle. The house of *Don Garcia* of *Toledo*, the Governor therof, was shaken to the ground; whom I mention the rather, for that he was commonly called the fortunate Knight. On a time in a tempest a wave threw him over-board, and another cast him into another Galley, and so saved him. Then also the day before this accident hapned, he was removed with his family, but *Philip the Second* both repaired and enlarged it. The Souldiers have goodly Orchards about it, to the increas of their entertainment. A pleasent place, and pleasently they live there; arriving at the extremity of old age through the excellency of the Air. Within the City, near the Sea, and aloft, there standeth another, called, The new Castle, built by *Charles Duke of Anjou*, King of *Naples*, by the Popes donation and by conquest, to defend the City and undergoing Haven from Maritime invasions. This Castle, *Alphonſus* the First having expulfed the French-men, greatly enlarged; so that at this day it stand in comparison with the principal Fortresses of *Italy*; furnished by *Charles the Fifth* and *Philip the Second*, with all Military provision, wherein there lieth a strong Garrison. In the mid of this Castle stands a Royal Palace, adorned bravely both without and within; the Seat of the Victory. The third Castle stands at the South-East corner of the City, upon a Rock that threatleth like an arm into the Sea; and is joyned by the labour of man to the Continent. It was call'd *Megara*, either of *Megara*, the Wife of *Hercules*, or of the *Megarians* which them inhabited; and *Myagra*, of the hopeless fortunes of the imprisoned, there being from thence no hope of escape. Called also the Castle of *Læucus*, either for that he made it first an Island, or for the Fifth-stoves by him hewn out of the Rock, and built which yet are manifiled by their ruines. Whereof a late Traveller;

We Megaria, with Oysters stor'd, past by,
Nam'd of an Egg, of old Luculli divis olim
And manion free from the Icarian fury,
A cave yet extant, with a living spring,
The bearded Barrels fitly harbouring.

Ostriferam Megarim foritam nomen ab ovo
Legimus, ut pertinat Luculli divis olim
Gaudia, & fecio Villam folamen ab æstu.
Exar adhuc rupe sona cava, fonte perenni
Dulcis aqua, statio barbatis commoda multis.

It is now called *Caffelo del Ovo*, in regard of the form of the Rock, built by *William the Third*, and named for a long time the Castle of the *Normans*. Enlarged by *Charles the First*; repaired by the two Kings *Robert* and *Alphonſus*; and augmented, and strongly fortified by *Philip the Second*; testified by this their ingraven Inscription :

PHILIPPUS II. HISPANIARUM REX
PONTE A CONTINENTI AD LUCILLIANAS ARCES
OLIM AUSTRI FLUCTIBUS CONQUASSATUM,
NUNC SAXIS OBICIBUS RESTAURAVIT
FIRMIUMQUE REDIDIT.
D. JOANNE ZUNICA PROREG. A. D. M. D. XCV.

To let pas the Arsenal belonging to the Navy, not unfurnished of necessaries, speak we now of the *Mole*; that from the South-winds defendeth the Haven; (yet is the whole Bay an excellent Road) a work of great charge and no small admiration. This stretcheth into the Sea five hundred paces, first, towards the South-East, and then to the North-East; lined on the sides, and paved under foot with great square stone. In the mid whereof stands a Marble Fountain. It was begun by *Charles the Second*, enlarged by *Alphonſus* the First, but absolutely finisched by the Emperour *Charles the Fifth*, and *Philip* his Successor. The concourse of sundry Nations to this Haven doth add an over-abundance to their native plenty; *Apulia* sends them Almonds, Oyl, Honey, Cattel, and Cheeze; *Calabria* (belides molt of the fore-named) Silk, Manna, Figs, Sugar, excellent Wines, Minerals, and matter for the building of Ships; *Sicilia* relieth them with Corn, if at any time their own foil prove unfruitful; enriching them further-more with her fore-mentioned productions; *Africa* furniseth them with Skins, *Spain* with Cloth and Gold; *Elba* with Steel and Iron, and we with our Countries Commodities, so that nothing is wanting. A City dedicated from the first foundation to delight and retirement: whereto the *Grecians* (the Founders) were wholly addicted. Hither repaired the *Romans*, when either oppresed with the affairs of the World, or with misfortunes, age, or infirmitie; to recreate their spirits, and posses a louged-for tranquillity. Wherunto *Pampinio* inviting his Wif.

I strive

Naples.

Hab ego te sedes (nam nec mihi barbara Thrace,
Nec Libye natale folum transferre labore,
Quia & mollis hyems, & frigida temperat aetas,
Quis inbelli fructus torpensibus alluit undis.
Fax fecura locis & defidis oca vice;
Et nunquam turbata quies, sonnique peracti.
Nulla foro rabies, aut stricte jurgia legis,
Morum jura viris.—

Sicur. l. 3.

And Virgil,

Ilo Virgilium me tempore dulcis alebat,
Parthenope, studis florentem ignobilis otia.
Georg. l. 4.

But now the only Regal City of Italy; her Royal Court is compleatly furnished with Princes and Commanders; her Tribunals are peopled with clamorous Advocates and litigious Clients; her Streets with Citizens and Foreigners, in pursuit of their delights and profits; whose ears are daily inured to the sound of the Drum and Fife, as their eyes to the bounding of Steeds and glittering of Armours. So that he seemeth at this day to afford you all things but her formerly vacancy. But first the receipte of Philosophy, then of the Muses, and lastly, of the Souldiery.

Parthenope variis statim discrimina mundi,
Qaz tria diverso tempore facta dedit.
Autre Pythagoras communis commoda vixit,
Ex deo & Sonis Graeca magna procos.
Alius successens studiorum molior erat,
Admissis Musis dubius fato.
Tertia vulnifici quasvis premia ferri,
Atque equum portat sola tenere decus.
Sic ex privata & terra regna supersum:
Roma, quod es fuerat, qua modo fuisti quod eras.

J. C. Scal.

This City was first a Common-wealth of the *Athenians*; after a partaker of the Roman Priviledges; then successively subject to the Oriental Empire. Count Roger the *Norman* did make it a Regal City, by joyning therunto *Apulia* and *Sicilia* on this side the *Pba* (for it was *Calabria* then called) the first King of *Naples*: crowned in the year 1125, by *Anacletus* the Antipope; as also of *Sicilia*, the Island wherof we have spoken before. These two Kingdoms suffering as it were one fortune, until the expulsion of the French-men out of the last named. But the Kingdom of *Naples* continued in a direct line in the House of *Anjou*, until *Joan* the First, the Niece unto King *Robert*, was deposed by *Urban* the Sixth, because she had defended the cause of *Clement* the Seventh: which *Urban* gave it unto *Charles* the Prince of *Durace*, descended of the Brother of the forefaid *Robert*. Possessed after by his two Children, *Ladislaus*, who was also King of *Hungaria*, (as was his Father) and another *Joan*; but not without Wars and Rebellions. For *Joan* the First adopted *Lodowick* the Duke of *Anjou* (the second Son to the King of *France*) her Heir, by the attaint of *Clement* the Seventh. And although he was slain in battell by *Charles* of *Durace*, yet *Lodowick* his Son was crowned by the laid *Clement* in vain contending for the possession with *Ladislaus*, and Queen *Joan* the Second. But his Son *Lodowick* was called in by *Martin* the Fifth, and invested with the Royalty. Who deprived Queen *Joan*, for that she refused to aid him against *Dracchins* a Rebel to the Papacy. Whereupon the Queen adopted *Alphonse* King of *Arragon* her Heir, provided that he should assit her against *Lodowick* her Enemy. But when he came into *Naples*, finding all the Affairs of State to be governed by her, he attempted to commit her to Prison; which he avoided by flight, and in revenge therof revoked the former adoption; adopting her former Enemy *Lodowick* in his stead. *Lodowick* dead, the Queen adopted *Renaud* his Brother, and died not long after. When *Ferdinand* the bare Son of *Alphonse*, pretending that the Kingdom was lapsed to the Church, entered *Naples* by force, and was confirmed in the Government therof by *Eugenius*. So lost it was by the French, and possessed by the *Arragonians*, until after the flight of King *Frederick*, the French and Spaniards divided it between them, under the conduct of *Lewis* the

LIB. IV.

I strive, dear Sweet, (for Lybie nor wild Thrace
Gave birth to me) to draw thee to shipbrace.
This, where warm Winters, and cool Summers rain:
Was fit with calm waves of the still quies Main.
Here vacant Life, here Peace, here Empire keeps
Never disturbed rest, unbroken sleep.
No noise of Courts, nor wrangling strife of Laws,
Old usage in their rule—

*Me Virgil sweet Parthenope then nourish'd,
Who in the studies of retir'd life flourish'd.*

LIB. IV.

Naples.

the *Twelfth*, and *Ferdinand* lamed the Catholick. But the French were soon after driven out by the *Spaniards*, who possessed the whole, and therin do continue to this day, not without the grudge of the other, and secret repining of the Papacy, affirming that it belongeth to the Church, together with *Sicilia*. But they have not the will to contend with so fast a friend, neither have they the power. Besides, who knows not that the one of them could not so well subsist without the other. The *Germans*, in acknowledgment of their tenure of the Papacy, gave the Pope yearly eight and forty thousand Ducats, together with a white Horse. The money, though remitted by *Julius* the Second unto *Ferdinand* the Catholick, yet at this day is paid together with the white Hackney. The *Spaniards* govern this Kingdom by a Vice-roy; yet to be directed when occasion shall serve, by the Council appointed for *Italy*. The Viceroy being now Duke of *Lemos*.

The so many innovations that have hapned to this unhappy Kingdom have proceeded partly from the over-much power and factions of the Nobility; but chiefly in that the Election of their Kings depended on the Popes, who deposed and crowned according to their spicces and affections: whereunto the shortness of their lives and often contention of the Papacy (the assisted approving, and the refuted depriving) may be added. But the *Spaniard* hath fecund his Estate by the prevention of these disturbances, taking all power and greatness, more than titular, from the Nobility; suppressing the popular, and indeed the whole Country, by the foreign Souldiery garrisoned amongst them, who may obey perhaps with as much love, as Galley-slaves obey those that have deprived them of their fortunes and liberty. The King doth keep in this Kingdom a Regiment of four thousand *Spaniards*, besides sixteen hundred in the maritime Towns and Fortresses. A thousand great Horse are inrolled, and four hundred and fifty light Horse-men. The Battalion consist of two hundred thousand, five hundred threescore and thirteen: these are not in pay but in time of service, and then raised in part, according to occasion. For every hundred fives are charged with five Foot-men; and there are four millions, eleven thousand four hundred fifty and four fives in this Kingdom. These are named by certain in every Town deputed for the same: but so, that if they be not well liked by their Captains, they make choice of others in their stead. The Captains and Officers in time of Peace have their standing Pensions. Their strength at Sea consisteth of seven and thirty Gallies. But what doth the King receive from this Kingdom more than trouble and title? For although the Revenue and Donatives (now made a Revenue) with impositions, amount yearly to two millions, and fifty thousand Ducats; yet defalk one million, and thirty thousand thereof given ordinarily away in pensions and other largesse: the rest sufficeth not by much to maintain the Garrisons, Gallics, Horse-men, and remainder of the Souldiery.

This Country, for the better Government, is divided into thirteen Provinces, wherein are a thousand five hundred threescore and three Cities and Towns, (Twenty of them the Seats of Archbishops, and an hundred and seven of Bishops) those along the Coasts of principal strength: and although it be a Peninsula, yet are there few Havens throughout, and not many safe stations. The Towns and Cities are subject unto Nobles of fundy Titles, (such as are not, have their Captains) who as they increase in number, decrease in authority: for that many of them have been bought by men of base conditions; and many of the ancient have exhausted their Patrimonies. Besides, no Office is alotted them, nor Command, whereby they might attain to estimation: every Officer is countenanced against them; all their faults looked into; Justice executed upon them with rigour; their Vassals (in whose love and obedience their Potency did formerly consist) now alienated from them, and being backt in their contentions are grown neglected of them. To conclude, they have lost their stings; and delperate of their liberty nourish in their breasts an hatred which they dare not exprest, much less put into action, having no likelihood of foreign alliance; all the Princes of *Italy* being either in perfid amity with the *Spaniard*, or awed by his greatness. As for the French, their memory is deservedly hatchel unto them. The body of the Nobility consist of fourteen Princes, five and twenty Dukes, thirty Marquesses, fifty four Earls, and four thousand Barons. For default of Heirs Male, their Principalities revert to the King, who sells them most commonly to men of mean birth and meaneir spirits, who are hated of the honourable: whereby a deffiled envy and discord is tolerated amongst them. Most of helc do live most part of the year in the City, where they have five Seats for their five Assemblies of *Capua*, *Nido*, *Montana*, *Spente*, and *Liffente*.

The

The chief Officers in the Kingdom under the Viceroy, are the high Constable, Chief Justice, Admiral, Great Chamberlain, Secretary, Marshal, and Chancellor. The more severe that there are to the Naturals, the greater their repute with the Spaniard, who enrich themselves by extorting from the other, and give a pregnant proof of the many calamities which are incident unto all Kingdoms that are governed by Deputies. Nor is the King a little abused by their avarice, and that not only in the Souldiery, of whom there be fewer by an unreasonableness number than are inrolled and paid for. The Taxes that are imposed upon Silks, as well wrought as unwrought, hath so enhanced the price, that the foreign Merchant neglecteth to trade; to the great impoverishment of the Citizens, whose especial Commodity doth consist in working, and quick sale thereof. And what Rates are imposed upon Victuals and Wines, may be gathered by this, that Custom of Herbs spent yearly in Naples amounteth to 4000L of our money. And of Wines they have such a quantity, that 12000 Butts are every year transported out of this Kingdom.

Naples is the pleasantest of Cities, if not the most beautiful; the building all of free-stone, the streets are broad and paved with Brick, vaulted underneath for the conveyance of the fullage, and served with water by Fountains and Conduits. Her Palaces are fair; but her Temples stately, and gorgeously furnished; whereof, adding Chappels and Monasteries within her Walls and without, (for the Suburbs do equal the City in magnitude) she containeth three thousand. It is supposed that there are in her three hundred thousand men, besides women and children. Their habit is generally Spanish: the Gentry delight much in great Horses, whereupon they prance continually thorow the streets. The number of Carrooses is incredible that are kept in this City, as of the Segges not unlike to Horse-litters, but carried by men. These wait for Fares in the corners of streets, as Water-men do at our Wharves; where those that will not foot it in the heat, are born (if they please unfeen) about the City. None do wear Weapons, without especial admittance, but the Souldiery. Their Women are beholding to Nature for much beauty, or to cunning Art, for a not to be discerned imposition: howsoever they excel in favour, which Art can have no hand in. They are elegantly clothed; and silk is a work-day wear for the Wife of the meanest Artificer. They are not altogether so strictly guarded as in other places of Italy; perhaps less tempted, in regard of the number of allowed Curtizans, there being of them in the City about thirty thousand.

Before we go to *Patzole*, let us travel a little without the North-side of the City, and turn with the Land as far as *Vesuvium*. Not to speak of the admirable Orchards (though here everywhere so common as not to be admired) nor of the pleasant and profitable soil; we will first observe the ample Fountain of *Labulla*, there rising first, but supposed to proceed by concealed passages, from the root of *Vesuvium*. It is called *Labulla*, in that the waters do boil as it were; and *Labiolo*, in that they throw themselves into the mouth of an Aqueduct; wherein under earth conveyed for the space of two miles, they divide asunder.

Barre alia qua perficuo delabitur alveo
Irriguis Sebethus aquis, & gurgite leni
Prata fecat, liquidaque terit sola rufida lymphis.
Gab. Alci.

T' one way Sebethus through seen chanel glides,
And with mild streams the dewy soil divides.

Turning to the South thorow certain Marishes, and running under Saint Magdalens Bridge into the Sea; thereupon called *Fiume de la Magdalena*. The other part continueth her progres towards the City, called particularly *Formello*; but generally *Labulla*, as before the division. Whereof the Neapolitan;

Sed quod me rapit heu raucum purissima Nympha,
Nympha Labulla, urbem fonte perenne rigam,
Illabens subiter vicinam menina circuit,
Perque domos largo flumine, perque vias,
Atria aquis, domus omnis aquis, urbs omnis abundat
Nilis, & cennum fontibus unda venit,
Prabet ubique libens, siccant poca lympha
Splendidior vitro, dulcior ambrosia.
Donat. Frane.

Ab whither Nymp force you faint me! Labulla,
Wairing the Town from Springs that ne're decay,
Through houses, by high-way, with streams profound:
Courts, dwellings, all the City serving so
With waters, that through hundred chanel flow;
With grateful cups to shirly lips each where
Present, Ambrosia leſt sweet, glōſſe leſt clear.

So that the whole City doth stand as it were upon Rivulets, whereby it is not only served, but purged. The former Poet thus sings of the loves of the divided streams

Care-

*Care-free Sebethus (had not false love sung
His gentle bref) thus to the river sung:
Come to the Willows, to the Vines cool shade,
Come, neat Labulla, to our songs; lov'd Maid
Labulls, come. Here Garlands, sweet compositions
Of Violets base I for thee in strands of Oifers.*

*Cantabat vacuus curis Sebethus ad sumnum,
Si vacuus sinecet perfidiosus amor:
Ipsa veni ad falices, & opaca umbra vicia,
Ipsa veni ad nostras culta Labulla modos.
Culta Labulla veni, fum hic tibi ferris parata,
Nexa simili calathis, juncta finali viola.*

The far end of this Valley is confined by *Vesuvium*, four miles removed, and East of the City; from whence the Sun is first seen to arise, as if that were his Bed-chamber. This Mountain had a double top; that towards the North doth end in a Plain: The other towards the South aspireth more high, which when hid in Clouds prognosticates Rain to the *Neapolitan*. In the top there is a large deep hollow, without danger to be descended into, in form of an Amphitheatre; in the midst a Pit which leads into the entrails of the earth, from whence the Mountain in times past did breathe forth terrible flames; the mouth whereof almost choaked with broken Rocks and Trees that are fallen thereon. Next to this the matter thrown up is ruddy, light, and soft; more removed, black, and ponderous; the uttermost brow that declineth like the seats in a Theatre, flourishing with Trees and excellent Pasturage. The mid of the Hill is shaded with Chestnut-trees and others, bearing sundry fruits. The lower parts admirably clothed with Vines, that afford the best Greek Wines in the World: which hath given to the Mountain the name of *de Sommo*, in regard of their excellency: according to the owners the yearly revenue 300000 Dacats. They clarifie with the white of Eggs, to supprest the tuning, adding Sulphur thereto, or Salt, or Allum. So now it hath lost the name of *Vesuvium*, with the cause why it was given, which signifieth a Spark, as *Vesuſus* a Conflagration. It flamed with the greatest horrour in the first, or asome say, in the third year of the Emperor *Titus*; where, besides Beasts, Fifes, & Fowl, it destroyed two adjoining Cities, *Herculaneum* and *Pompeius*, with the people fitting in the Theatre. Pliny the natural Historian, then Admiral to the *Roman* Navy, was suffocated with the smoak thereof.

*Then the remote Africk suffered the dire beat
Of twofold rage, with flames of dust repeat:
Soreb't Hæggi, Memphis, Nilus felt, amaz'd,
The woful tempest in Campus rais'd.
Not Asia, Syria, nor the Tavers that stand
In Neptunes surges, Cyprus, Crete (fover laid)
The scattered Cyclads, nor the Majes seat
Misteria's town, bat vſt plague ſcap'd.Sueb beat,
Such vapors break forth from ſulfuriferous vales
When Earth-born, horribile Ormedon
Hot, vomits ire, beneath Vesuvium's Throne.*

*Senſit procul Africa tellus
Tunc ex pulv're gemina incendia nimbi,
Senſit & Aegyptus, Memphise, & Nilus arrociens
Tempestate illam Campano' e litore e miseri
Nec caruſe ferunt, Asiam, Syriam tremenda.
Pelle, nec extremitate Neptuni e fluctibus ares,
Cyrprunque Cretamque & Cycladas ordine nullo
Per pontum ſparſi; nec doctam Palladi' urbem:
Taurus inexhaustus erupt facibus ardor,
Ae vapor; Oromedon vomeret cum fervidis tepulis.
Terrigena horribilis Vesuvia mole tepulis.*

Hier. Borgiu.

Dion affirms in a manner as much. But *Badian*, the Censurer of all Historians, doth detide it. Notwithstanding *Cassiodorus* writes as great matters of a later conflagration, wherupon *Theodosius* (nift King of the *Goths* in *Italy*) did remit his Tribute to the damned *Companions*. *Marcianine* writes, that the allies thereto, transported in the Air, obscured all *Europe*: and that the *Constantinopolitan* being wonderfully alighted therewith, (informuch that the Emperor *Leo* forsook the City) in Memorial of the same did yearly celebrate the 12. of November. It also burnt in the 16. year of *Constantine* the Fourth, and at such time as *Bellarius* took *Naples*, and ground, but ejected no cinders: and again when the *Saracens* invaded *Africca*. *Platina* writes that it flamed in the year 655, prognosticating the death of *Baudelaire* the Second, with ensuing Slaughters, Rapines, and Deaths of Princes. During the Papacy of two other *Benedicti*, the eighth and the ninth, it is said to have done the like. The latter, the lati; which was in the year 1024, yet often since it hath been wonderfully feared. And although it hath made sundry dreadful devallations, yet the fruitful ashes thrown about doth seem to repair the fore-going losses, with a quick and marvellous fertility. At the foot of the Hill there are divers vents, out of which exceeding cold winds do continually issue, such as by Ventiducts from the vall Caves above *Padua*, they let into their rooms at their pleasure, to qualifie the heat of the Summer. *Spartacus* the Fenner, and King-leader of the fugitive Bond-slaves, no lesse a terror unto *Rome* than *Hannibal*, did make this Mountain the seat of his War. Where belieged by *Claudius*, he

he by a strange Stratagem, with bonds made of Vines, descended into the bottom of the hollow Hill, (being long before it first began to flame) and finding out a private passage, issued suddenly upon the unsuspected Romans; seized on their Tents, and pursuing his Victory, over-ran all Campania.

A while after we went to see the Antiquities of Pozzo, with the places adjoyn-



- A. The Grot of Panfile.
- B. Virgil's Sepulchre.
- C. The Lake of Avernus.
- D. The Court of Vulcan.
- E. The Amphitheatre.
- F. The Pore of Panfile.
- G. Cicer's Academy.
- H. Mount Gauria.
- I. The new Mountain.
- L. The Lake of Lucrine.
- M. Port Julius.
- N. The Baths of Titus.
- O. Ruines of Diana's Temple.
- P. A Castle built by Charles the Fifth.
- Q. Mercato di Sabato.
- R. The dead Sea.
- S. The Theatre.
- T. Vatia Villa.
- V. The Lake of Achera.
- X. Arco felices.
- Y. Licta.
- Z. Mergellina.

ing; where the wonderful Secrets of Nature are epitomized, and Art had congregated together her incredible performances: whose ruines do yet affirm that Prodigality and Luxury are no new crimes, and that we do but re-do old vices. Hard without the City the way is crossed with Panfile: the name doth signifie a releaser from cares; for that the Wine (wherewith all this Mountain is richly furnished) is an approved remedy for these consuming infirmities. Here Horace, in the person of Tener exiled:

— O fortes pejorata patti
Mecum sape viri, nunc vino pallite curas :
Gras ingenis intrabimus eque.
Hor. l. i. Od. 7.

Stout Mates that fit with me have born a share
In harsher bate, with wine now drown your care;
To morrow will we to vast Seas repair.

and again,

Sicci omnia nam dura Dens proposuit, neque
Mordaces aliter diffundit sollicitudine.
Quis post vina gravem militiam aut pauperiem creper?
Hor. x. Od. 18.

All things are difficult to the dry: nor can
Care otherwise be sh'd from penfve man,
Who, wine-whet, of wars' toils, or want complaints?

For which cause Bacchus was called Liber. But what need we, in this drinking Age, that exhortation of Seneca; which is, sometimes to divide an hair with the Drunkard, by the example of Solon and Archelaus; and that the mind is now and then a little to be cherished, and set free from an over-sad sobriety? And for that cause was Wine given.

o

O Menelak, the gods for ever blest,
Made wine t' expel grief from the troubled breast.

O Menelak di vinum fecere beat,
Ut curae animi pellar mortalibus acres.
Hom.

But (quoth he) rarely to be used liberally; lest thereby an evil habit be attained. This Mountain doth stretch from North-east to South-west, in form of a prostrated Pyramis; and although flat on the top, on each side steeply declining: South-eastward bordering with the Sea, and North-westward with the Country. I will not now speak of the delicate Wine which it yieldeth, neat and fragrant, of a more pleasing gout, and far less heavy than those of *Vesuvium*; nor of those Orchards both great and many, replenished with all sorts of almost to be named Fruit-trees, especially with Oranges and Lemons, which at once do delight three senses; nor how grateful the soil is (though stony) to the Tiller. The Grot of Panfile (a work of wonder) doth halfe our description: which passes under the Mountain for the space of six hundred paces (some say of a Mile) affording a delightful passage to such as pass between Naples and Pozzo, of that part of Italy, receiving to much light from the ends and tunnel in the middle (which letteth in the day from the high Mountain) as is sufficient for direction. Throughout he wun out of the living Rock, paved under foot; and being so broad that three Carts with ease may pass each by other. On the left hand, and in the midit, there is a little Chappel, where a Lamp doth continually burn before the adored Image of our Lady, who is laid to safeguard that place from all out-rages; which is the earliher believed, because seldom any do there marify. This Vault, as the like is said to be begun by the Cimeria, a people that inhabited hereabout in the time of the Trojan wars; though placed by Homer beyond the Scybian Bosphorus, where the air is thick and dark, deprived of the Sun (there faintly thinning) by the lofty bordering Mountains. Hereupon came the Proverb of Cimmerian darkness; where Ovid placeth the Palace of Somnus.

A Cave there is near the Cimmerians, deep
In hollow hill, the mansion of dull sleep;
Never by Phœbus seen: from earth a night
Thereof dim clouds ascends, and doubtful light.

Est prope Cimmerios longo speluna recessu,
Mons cavus, ignavi domus & penitralia somni.
Quo nunquam radiis oriente medius cadente
Phœbus adire potest; nebula caligini mista
Exhalantur humo, dubique crepuscula lucis.
Met. l. 1.

Those here were so called, in that they dwelt in Caves, living by theft, and not stirring abroad in the day time. They offered Sacrifice to the *Menes*, before they began to cut rheic darksome habitations, and from their most retired parts gave Oracles (or rather told them) to such as enquired. The god of dreams is therefore aptly feign'd to ride amongst these dreamers, who are said to have been all put to the Sword by a certain King that was disabled by their Prophecies. The Grecians that inhabited this Country after them converted the Cimmerian Caves into Stoves, Baths, Pallages, and such tiles, amplified by the succeeding Romans, who exceeded all others in prodigious and expensive performances. Some do attribute the cutting through of this passage unto one Bassus, others (but fally) to Lucullus, and others to Cocecius; but not that Cocecius that was Grand-father unto Nerua. Whereof, I know not what Poet:

Who durst with Steel the mountains womb invade?
Who through the living rock a passage made?
Coccius, truth declares, perform'd the same,
Lucullus now surrender thy stolen fame.

Vicera quis ferro est usus purpurea montis?
Cauis in duris quis patet iter?
Coccius verum est faxum montecone cavasse;
Vaque iam cedit fama, Luculle, tua.

Others there are that report that Virgil effected it by art magick (and Virgil's Grot it is called by many;) but whosoever heard that Virgil was a Magician? Seneca tormented in this then horrid passage, doth call it a long dark dungeon: and further saith, that if it had light, the fame would prove but unprofitable, by reason of the raised dust which thickened the air, and fell down again. And Petronius, that they used to pass through with their bodies declining. Yet Strabo, that lived before either, hath written that it received light from the top, and was of that height and largeness, that two Carts might pass each by other. But the height, belike, was afterward choaked with Earth-quakes, and the passage with tubbidge. And in proces of time it afforded no passage, but enforced they were to clamber over the mountain; until Alfonso the thir did cleanse, enlarge, and by cutting the jaws more high, did enlighten it. But Peter of Toledo, Vice-roy of this Kingdom, followed theron that perfection which now it retaineth.

T

Before

Before you enter this Grot, upon the right hand aloft in the upright rock, in a Cave, there are certain small Pillars, if I forget not, sustaining an Urn; which was told me to be the Sepulchre of *Virgil*; but erroneously: For that standeth above, right over the entrance, in form of a little Oratory, which the Ivy and Myrtle do clothe with their natural Tapistry; and, which is to be wondred at, (if it grow, as they say, of it self) a Laurel thrilith out her branches at the top of the ruined Cupulo, to honour him dead that incited it living. In the midst of the Monument stood the Urn that contained his ashes, supported by nine Pillars, wherouer was ingraven this Distich:

Mintus me genuit, Calabri rapuere, tener nunc
Partenope; cecini pacua, rura, duces.
*Of fields, farms, figbs I sung : life Mintus gave,
Calabria death, Partenope a grave.*

Seen by Peter of *Stephano*, (who was alive within these forty years) as himself reporteth. But one doth affirm (though contradicted by others) that the *Napolitanos* did give that Urn to the *Mantuanos*, upon their importunate suit. Others, that their Regular Priests did convey it to their adjoining Covent; and from thence to have been born away by the Cardinal of *Mantua*, who dying in *Genoa* in his return there left it. But if either were true, no doubt some memorials would have remained of so coveted a possession; especially by the *Mantuanos*, who held them selves so honoured in his birth, that they stamp'd their Coin with his Figure. But rather it should seem that through time and negligence those Reliques are perished.

Quid scissus tumulus, quod fracta sit urna; quid *What sthough the Tomb be torn, th' Urn broke? the place
inde?*
Sat celebris locus nomine vatis erit.
In antiquum monum.

He was born at *Ande*, a little Hamlet by *Mantua*: he lived 52 years, and died at *Brun-dizium*, the 22. of September, in the 100 Olympiad; having retired himself into *Catulia* to perfect his Studies. He willed that his bones shoulde be buried at *Naples*, where he had long lived: (which was performed by *Angustius* and *Macenas*, made his heirs by his Testament) even in those Groves where he had composed his Eclogs, and Georgicks. Purchased they were after by *Silius Italicus*; who religiously celebrated his Birth-day, and frequented this Monument with a great devotion, as it had been Temple. Nor less was it adorned by *Statius Pomponius*.

— & genitale sequitur
Litius ubi Aufonio se condidit hospita portu
Partenope, tenuis ignaro police chorda
Pulso, Maroneique sedens in margine Templo
Sumo animum & magni tumulus adcanto magistris.
1.4. Sola.

*Following the fertile shore, where the fair guest
Partenope in Asdonian Port doth rest;
My ruder hands to strike the strings presume;
Sitting by Maro's Temple, I assume
Courage, and sing to my great Masters Tomb.*

It is sabled that the Ghost of *Virgil* hath been seen hereabout; whereof a Poet of these latter times,

Anna etiam, ut fama est vatis placidissima saepe
Infer adoratum certinum umbra necus?
Ioculis oculi, fortunata (sylva),
Et quidquid sancto nescire in memore!
M. Am. Flam.

*True is it that this gentle Ghost hath been
Amongst these fragrant Groves so often seen?
O happy eyes, woods fortunate!
What ere within your sacred confines grow!*

Having paffed through the aforesaid Grot to our no small altonishment, we followed the way of *Patzole* through a level so clothed with Fruit-Trees, and under-growing Grain, as if it had been but one entire Orchard. After a while we turned on the right hand a little to the Lake of *Agnano*, three Miles well nigh in circuit; round, and included within high Mountains. The water thereof doth sweat at the top, and salt underneath, by reason of some Mineral, so deep in the midle, that the Inhabitants say, that it hath no botom. In the Spring of the year whole keaps of Serpents involved together do fall therewith from the Crannies of the high Rocks, and are never more seen again. Whereupon it taketh that name, *quaest aqua Agnium*. Nothing liveth in it but Frogs; the occasion that it is so frequented by Fowl in the Summer. The Habitations hereabout are abandoned as unwholsome;

yet

yet is that inconvenience liberally recompensed by the infinite quantity of Lime that is there watered, to the not to be believed benefit of the owners; the nature of the water being such, as in eight and forty hours it preareth it. Within the compass of the Mountains, and near to the Lake is the natural Stove of *St. German*.



A. The entrance of the Grot of *Patzole* toward Naples.
B. The Grotto of *Mermus*.
C. *Gaffello Novus*.
We'll call'd a Stove that water mantis; meat beat
Of air insipid'nd makes the Patient sweat.
Before's a Lake, where Frogs and Snakes abound,
Whick Beasts avoid, no Fish is therein found.
Who enters under this small roof, at snow
Warm'd by the Sun's reflex, resolutef fo.
It chears the spirit, clears the Tomachs glut:
Warms water, (into any vessel put);
Whick weak Consumption cures, the bowels heals;
And Ulcers drier that flattering skin conceals;
Here German Capua Prelate, abe dijstref
Pascasius found, and helps to aboads more bleſt.
The tale is (and St. Gregory, if those Dialogues be his, the teller,) how St. German, when Bishop of *Capua*, advised by his Phylicians to repair unto the Stove of the Serpents (for so was this place then called) for the cure of his infirmity, here found the foul of *Pascasius* tormented with heat; who had been an upright man, and full of piety. Whereat affrighted, and demanding the cause, he answered, that it was for taking part with *Laurentius* against *Symacius* in their contention for the Papacy; desiring him for to pray unto God for him, and if that at his return he found him not there, he might be assured that his Prayers had prevailed. Which within a few days after he found to be so; and to the place took the name of St. German. This stands on the South-side of the Lake. But now speak we of that mortal Cave on the East, in the foot of the bordering Mountain, and entring the flame not above thre fathom. The mouth of it is large enough for two to enter at once; but the roof declineth by little and little unto the uttermost point thereof. Whatsoever hath life, being thrust into the far end, doth die in an instant. Yet entred it may be a good way with safety: neither heat nor cold will oppres you, nor is there any damp or vapour to be discerned; being perpicious to the bottom, and the sole thereof dusly. We made tryal with a Dog's which we no sooner had thrust in, but without crying, or otherwise strugling than if shot to the heart, his tongue hung out, and his eyes setled in

Alcadina.

his

T 2



A The Lake of Avernus. B Charon's Cave. C St. Germanus Shrine.

his head, to our no small amazement. Forthwith we draw him out stark dead, and to our seeming without shew of life, we threw him into the Lake; when anon he recovered, and swimming to the shore, ran crying away as fast as he could, to the not far distant *Osteria*; where they get no small part of their living by shewing this place unto Foreigners. And it is a sport to see how the Dogs thereabout will steal away, and scud to the tops of the Mountains at the approach of a Stranger. The French King *Charles* the Eighth of that name, who held the Kingdom of *Naples* for a while, made tryal thereof with an *Ars*, which immediately died. The like befell to a fool-hardy Souldier. *Peter of Toledo* caused two offenders to be thrust therewith, and both expired in a moment. Nor found those three Gallants any better succels, who tempted God with their desperate entrance; wherof *Scipio Mezzala* doth report himself to be an eye-witness. This was not unknown to *Pliny*, who called it the Cave of *Charon*. The cause of so deadly an effect is said to proceed from the fervent vapours ascending by invisible pores, so thin, so dry and subtile, as not to be discerned; yet thickened by the cold that enters at the mouth of the Cave, convert into moisture, which hangs far within on the roof like to drops of Quick-Silver; and such esteemed to be by a number. *Carona Pighius*, desirous to inform himself in the mysteries thereof, ventured so far in, as to touch one of those far-off shining drops, and shewed it to his Companions, who entered also, and stayed therein about a minute of an hour; sensibly perceiving the heat to arise from their feet to their thighs, till they did sweat at the brows, without the endangering of their senes, who return'd, to the wonder of the Guide, that thought they had preserved themselves by enchantments. By this their experiment it appears that the air is most deadly near to the pores where it first ascended; especially to such Creatures as hold their heads downward, exhaling at their nostrils the dry and excessive hot vapours. Thrust a Torch near the bottom, and it will forthwith go out; yet advanced higher, re-inflames, which approves the former assertion.

From hence we passed to the Court of *Vulcan*; aloft, and near to the ancient *Puteoli*; but distant a mile and better from the new. These Mountains were called *Lemonegi* by the Greeks, in regard of their whiteness; and *Pblegrian Fields*, for that *Hercules* here overthrew the barbarous people, who were called *Giants* for their inhumanity and insolencies; assailed with Lightning from Heaven:

Fumar adhuc volvens vesana incendia tellus,
Et imito ardentes sulphure rufat aquas.
Fortact.

where

whereupon grew the Fable of their warring with the gods. But hear we *Petronius* describing it;

*A place deep sink in yawning cliffs, 'twixt great
Dicarnea and Parthenope, repeat
With black Cocytus waves: for winds that strain
To rush forth there, a deadly heat contain.
The earth fruits in Autumn bears not, nor glad field
Once puts on green, or sprouting branches yield
Their vernal song. But Chaos and rugged stone
Smirc'd with black Pumice, there rejoice, o're grown
With mournful Cypris. Dis his bed here rais'd,
Covered with ashes, and with funeral blazes.*

Petr. Arab. Satyr.

A naked level it is, in form of an oval, twelve hundred forty and six foot long, a thousand broad, and environed with high-cliff Hills that fume on each side, and have



their sulphurous favour transported by the winds to places far distant. You would think, and no doubt, think truly, that the hungry fire had made this Valley with continual feeding; which breaks out in a number of places. And stange it seemeth to a stranger, that men dare walk up and down with so great a security; the earth as hot as fusible, being hollow underneath; where the fire and water make a horrible rumbling conjoining together, as if one were fuel to the other; here and there bubbling up, as if in a Cauldron over a furnace; and sprouting aloft into the air, at such time as the Sea is enraged in Tempests. In some place of the colour of Water which is mingled with Soda, in others as if with Lime, according to the complexion of the several Minerals. The flames do many times flit places, abandoning the old, and making new eruptions (the mouths of the vents environed with yellow Cinders) arising with so strong a vapour, that stones thrown in are forthwith ejected. Yet for all these terrors, it is hourly trod upon by both men and horses, and refracted unto by the diseased, in *May*, *June*, and *July*, who receive the fume at their mouths, ears, nostrils, and such other parts of their bodies as are ill affected, which heateth, but hurteth not; that being only sovereign that evaporateth from Brimstone. It mollifieth the Sinews, sharpeneth the Sight, allswageth the pains of the Head and Stomach, makes the barren pregnant, cures violent Fevers, Itches, Ulcers, &c. From *January* to *October* the Husbandmen hereabout do stir their gleab at such time

time as much smoke doth arise, and that they know that it proceedeth from Sulphur, which doth add to the soi a marvelous fertility. From hence they exact yearly three thousand pounds weight, whereof the Bishop of *Pozzo* hath the tithe. Another kind of Sulphur is gotten here, not taken from the fire, but found in the earth, of especial use for the dying of hair, and familiarly experimented by women. White Salt, Armonick-ack is here found also, which belongeth to the aforesaid Bishop. At the foot of this Fountain that regardeth the East, are Minerals of Alom, and the best of the world, whereof, one part was given to the Hopitals of St. *Martina*, and the Annunciation; and the other belonged to a private Lord. But lest the Papacy should be thereby dammified, (for they make of Alom a principal Revenue) the Pope, on pain of his heavy curse, did prohibit the labourers. Afterward *Pius* the Fourth brought out the owner of the one half for the yearly rent of twelve thousand Duckets, and *Gregory* the Thirteenth by the payment of five and twenty thousand, extinguished that annuity; the Masters of the Hopitals having in the mean time abjured their interest in the other. In the top of the Mountain are certain little veins of a white matter like Salt, much used by Skinners; whereof a water is made, that forthwith putteth out all characters that are written in paper. The flower of Brats is here found every where, excellent and transparent, with white Nitre. This place is said by the Roman Catholicks to be disquieted with Devils; and that the fire underneath is a part of Purgatory, where departed Souls have a temporal punishment. The Fires that dwell hard by in the Monastery of St. *January* report that they often do hear fearful shrieks and groanings. They tell also a late story of a certain youth of *Apulia*, a Student in *Naples*, who deleriate in his fortunes, advised with the Devil, and was perfwaded by him to make him a deed of gift of himself, and to write it with his own blood; with doing whereof he shold in short time recover his losses. Believing the deluder, according to appointment he came unto this place with that execrable writing: when affrighted with the multitudes of Devils that appeared unto him, he fled unto the aforesaid Monastery, and acquainted the Prior with all that had hapned. He communicated it to the Bishop (now or late living) who informed the Pope thereof; by whose command he was cast into Prison, and after condemned to the Gallics. Possible it is that this may be true; but *Damianus* the reporter of that which followeth (though a Cardinal) might have had the Whetstone, if he had not alledged his Author, who tellet of a number of hideous Birds which accustomed to arise from hence on a sudden in the evening of the Sabbath, and to be seen until the dawning of the day, itaking on the tops of the Hills, stretching out their wings, and pruning their feathers, never observed to feed, nor to be taken by the art of the Fowler; when upon the croaking of the Raven that chased them they threw themselves into these filthy waters: said to be damned souls tormented all the week long, and suffered to refresh themselves on the Sabbath, in honnor of our Saviours resurrection. This he reports from the mouth of the Arch-Bishop *Umbertus*. But if this be Hell, what a delperate end made that unhappy *Germanus*, who not long since slipt into these Furnaces? or what had his poor Horse committed, that fell in with him, that he shold be damned, at least retained in Purgatory: the matter that doth nourish these subterranean fires, is Sulphur and Bitumen. But there it is fed by the latter, where the flame doth mix with the water, which is not by water to be extinguished: approved by the composition of those *ignes admirabiles*.

From hence descending a little, we came to the ruines of a magnificent Amphitheatre, environing, in an oval, a Court an hundred threecore and twelve feet long, and fourcore and eight over, thrown down by an earth-quake not many ages since, which here happen not seldom, by the violence of inflamed and suppressed vapours. Dedicated it was to *Vulcan*, and not without cause, he seeming in these parts to have such a sovereignty. An Amphitheatre consists of two joined Theatres, and is thereof so called, containing no Stage, and consecrated commonly unto *Mars*, in that spectacles only of blood and death were there exhibited to the people, as sword-playings, combatings with wild beasts, compelling of the condemned to pernicious Tragedies, and acts but feigned to perform in earnest. Sword-players (who were first introduced by *Junius Brutus*, in the funeral of his Father) first began with slaves, and then with swords, to shew their arts and courages. But in latter times they entred the lists naked; their skill in defence not so much regarded or praised, as the undaunted giving or receiving of wounds, and life unfearfully parted with. The wearied or vanquished were supplied by others; and he bare the Palm away, to whom none succeded. Whereof *Martial*, of *Hermes*:

Hermes

Hermes terror of his own,
Hermes whom *Aelius* fears alone,
Hermes who *Avalaus* overthrows,
Hermes who conquers without blows,
Hermes to whom succeeded none.

Hermes turba sui tremorque ludi
Hermes quem timer *Aelius*, sed unum,
Hermes cui cadit *Avalaus* sed uni,
Hermes vincere, nec ferre doctus:
Hermes supponitius sibi ipsi.
L. 5. Epig. 25.

When maimed, when old (sometimes for their valour) they were manumitted, and then no more to expose their perfons to such hazard. *Nero*, that enemy of mankind, expofed four hundred Senators, and fix hundred Knights, in those disgraceful combatis. And *Domitian*, that other Monster, produced women to under-go the like in the night.

The unskillful sex, not fit for broils,
In bloody fight too man-like toils:
Tom, at Tanais, would have thought,
Or Phasis, Amazons had fought.

Stat fexus rufus insciusque ferti,
Ex pugnas capir improbus viriles,
Credas ad Tanaim, strumus Phasis,
Thermodonticas calere turmas.
Stat. Situ. 6. l. 1.

And to combatte with beasts; whereof that grols flatterer:

'Tis not enough that Mars whom war delights,
Draws wounding steel; for Caesar Venus fights.
The Lion flis in vaste Nemean Valer,
(Alcides noble labours) Fame retails,
Peace gray Belief: since Caesars great command,
We see this acted by a womans hand.

Belliger invictis quod Mars tibi savit in armis,
Non fatis eft Caesar, savit & ipsa Venus.
Profratum Nemæus & valis in valle leonem,
Nobile & Herculeum fama canebat opus.
Priſca fides racet: nam post tua munera, Caesar,
Hac jam feminea vidimus acta manu.
Mari. Spel. Epig. 6.

Histories not only affirm that the Emperour *Commodus* did play the Gladiator, but his Statue in this fathion is yet to be seen at *Rome*, in the Palace of *Fernese*. Those that



were condemned to fight with wild beasts were produced in the mornings; the horrour whereof was such, that women were prohibited to behold them: where the killers in the end were killed, and no way left to avoid destruction. A memorable accident is reported by *Seneca*, (at which himself was present) of a Lion that took knowledge of one who had been in times past his Keeper; and not only forbore him himself, but defended him from the fury of others. It should seem to be that Bond-slave *Androclitus* (for the times do agree) who is mentioned by *Appian*. Some for hire, and

and some in bravery undertook to encounter with such beasts, who either perished, or made way by victory unto safety. An hundred Lions were often at once let forth into the Court of the Amphitheatre, and often beasts were set against beasts, a less savage spectacle. But O wicked delight of these barbarous Tyrants, worthy to suffer what they inflicted! who caused miserable wretches to make Histories of Fables, and put in act imaginary miseries. They being most praiised of the dry-eyed beholders, that exposed themselves unto death without terror; either by taking it from the weapon of another, or by falling on their own, as the Fable required. Nor mattered it who had the part to survive, he being but reserved for another day's slaughter. And sometimes they erred in the story, to make the Catastrophe more horrid, as in that of *Orpheus*; who although said to have been cut in pieces by the *Ciconian* wives, was represented to be torn in pieces with a Bear. The matter thus described by *Martial*:

*Quidquid in Ortho Rhodope spectasse theatro
Dicitur, exhibuit, Caesar, arena vbi
Reperitur scopuli mirandaque silva currit,
Quale fusse nimis crederit Heptemurum,
Aquit immixtum pecundum genus omne ferarum;
Ex opere Vatem multa peperit avis,
Ipsa fed ingrato facut laceratus ab Urso.
Hac tamen res est facta, ita ficta alia est.*

Spect. Ep. 21.

*What Rhodope in Orpheus vale did see,
That, Caesar, the sad sand presents to thee.
Rocky crypt, Woods ran, to the admiring view;
Such as in fair Hesperian Orchards grow:
Beast tame, and savage, in vast Deserts bred,
Throng thither: Birds sing o're the Poets head;
Then by an ungrateful Bear lay slain,
Till this was done; the other they did fain.*

The floor of the Amphitheatre was covered with sand, to drink up the blood that was shed thereon. *Angustus Caesar* did redress the disorders of this in *Puteole*, committed in the confused placing of the amphitheatres; affixing particular Rooms to every degree according to their dignities. But when the Romans here shewed their greatest bravery, when *Nero* entertained the *Armenian Tyridates*, who from the uppermost round did wound two Bulls at one throw, to the wonder of the beholders; *Theodoric*, King of *Goths*, did utterly abolish these execrable pannumes. For what could be more inhumane, than to give the condemned life, that they might take it from each other by mutual slaughter? a flame it was to groan at the recit of a wound, to pull back their throats from the sciss; or to behold their blood with other eyes than if it had been the blood of an enemy. The reliques of this is now overgrown with Bryars and Thorns, standing upon arched Concaves, yet almost entire, having several divisions, wherein, I suppose, they kept the wild beasts, and those that were to be devoured by them; from thence exhibited to the spectator. Under the earth here are a number of Vaults, with such perplexed passages, that hardly can he get out that enters without a line or conductor; whereupon it is called the *Labyrinth*. In which are a world of Bats that hide themselves from the hated day; and will put out your lights with fluttering about it, not the better guarded. Some say, that this was made to retain water for the use of the beholders; why not rather for the use aforesaid? D. fending from hence, by the ruines of the old *Colony*, we came unto *Puteole* (eight miles distant from *Naples*) and called formerly *Puteoli*.

That name it took, under *Hannibal*, of the many Pits there digged; or of the smell of the waters arising from Mines of Brimstone and Atom. Called it was more anciently *Dicarchia*, which signifieth a just government; being a *Greek Colony*, and built by the *Spartans*, at such time as *Tarquinius Superbus* ruled in *Rome*. A Port Town, and near it was of the *Camans*, amplified by the *Roman* Emperors in such fort, as called Little *Rome* by *Cicero*. Whose Walls, Havens, Temples, Academy, Theatre, Baths, Statues, &c. (some of them yet throwing their foundations) sufficiently declare the *Roman* magnificency; possessing a part of the Mountain as well as the Shore, and supposed to contain four miles in circumference. *Napume* was of this City the Patron: the ruines of whose Temple are yet to be seen, hard behind the Duke of *Tulio's* Orchard, where we refreshed our selves during the heat of the day. A place of surpassing delight, in which are many excellent Statues, recovered from the decays of antiquity, and every where Fountains of fresh water, adorned with Nymphs and Satyrs: where the artificial Rocks, Shells, Moths, and Topazes, seem to exceed even that which they imitate. This was made by the afore-mentioned *Peter of Todi*, at such time as *Puteole* was abandoned by the Inhabitants, by reason of fearful Earth-quakes, and the horrible conflagrations of the New Mountain; building on the other side of the way, a fair Palace, thereby to an-

imate

mate the people to return. For over the entrance stands this ingraven Inscription:

*PETRUS TOLETUS MARCHIO VILLÆ FRANCHE, CAROL. IV. IMP.
IN REGNO NEAP. VICARIUS. UT PUTEOLANOS OB REGEMENTUM
ACRI CONFLAGRATIONEM PALANTES, AD PRISTINAS SEDES
REVOCARET, HORTOS, PORTUS ET PONTES MAMMOREOS, EX
SPLORIS QUE GARSA FILIUS, PARTA VICTORIA AFRICANA RE-
PORTAVERAT, OTIO GENIOQUE DICAVIT: AC ANTIQVORUM
RESTAURATO PURGATOQUE DUCTU, AQUAS SITIENTIBUS CIVI-
BUS SUA IMPENSA RESTITUIT. AN. A PARTU VIRG. M. D. XL.*

the *Neapolitan* following his example. So that now the Town is well stored with Buildings; seated for the most part on a little Promontory that stretcheth into the Bay. In the mid whereof is a fair Temple of Marble, of *Corinthis* structure; having withhold the waste of time, the fury of the Foe, (which to this City hath been often fatal) and injury of Earth-quakes. The stones are so artificially laid, that you would think it confituted but of one. It was built by *Lucius Calphurnius*, and dedicated to *Augustus*, as appeareth by these extant characters:

*L. CALPHURNIUS. L. F. TEMPLUM
AUGUSTO, CUM ORNAMENTIS, D. D.*

the name of the Architecotor adjoined:

*L. COCCIEUS. L.
C. POSTUM. L. L.
AUCTUS. ARCHITECTUS.*

But now re-dedicated to St. *Praxitus*. The Giants bones here shewn unto Foreigners, must not be unspoken of; confirming what hath been formerly spoken.

*Learn thou, whom Giants bones astonish, why;
They in Hesperian soil interred ly.
Then when Alcides did Iberians foil,
And brought from thence their Oxen, brave spoil,
He from Dicarchian Hills, with club and bow,
The wicked Typhons chas't, Gods, and mans too.
To Hydruntum part, to Thurian rest the refl.,
The conquered terror was in both supprest.
Their huge corps good Poverty kept bere,
To witness to the world that once such were.*

*Huc quicunque venis stupefactus ad ossa Gigantum;
Dives nos Herrufo fin tumulara folo.
Tempore quo dominis jam Viros agebat Iberis
Alcides, caput longa per arva pecc,
Colle Dicarchaz clausque arcuque Typhones
Expulsi; & celstis nostra turba Deo.
Hydruntum petri pars, & pars altera Thuscus:
Inserit viibus terror atrocior loco.
Hinc bona Poteritis immania corpora servat,
Et tales mundo sceliffrar avos.
Pomp. Latinus.*

At the foot of the Hill wheron the City is mounted, the ruined Peer doth present a remarkable object; which extending towards the West made heretofore a safe and excellent Haven. Arched like a Bridge, that flowing in of the Sea might preserve the profundity thereof from being choked with rubble and earth born down with the fall of Torrents. The work it was of the *Greeks*; much assisted in the building by the admirable nature of the sand hercabout, by reason of the under-burning fire, and perhaps partaking of the bituminous matter, becoming as hard and durable as the solid Rock, when mixed with lime, and placed under the water.

*Dicarchian dust transported, solid grows
In water plac'd: whose hardened mass contains
Huge Structures scatred on the liquid plains,*

*Dicarchaz translatus pulvis arena,
Intratis solidatur aqua! durataque mafia
Sulfure adiectos peregrino in gurgite campos.
Sidon. pollin.*

As yet is here every where to be seen, by the huge Foundations demolished above, and entire underneath; encouraging men thereby to build so far into the Sea, as they anciently did round about this Bay. The Emperour *Constantine* is said to have transported certain Ship-ladings of this Sand unto *Constantinople*. The body of this

maſe

maſſ confiſteth of Bricks, but was covered heretofore with Marbles, which afforded a delightful walk on the top. What should I ſpeak of the Emperors that repaired it, (whose names are yet retained in ſtone) or of the Arch erected thereon, ſince the whole is utterly defaced? Yet rather by Earthquakes, than the violence of the Sea; whereof thirteen great Piles now only remain, which appear like to many Square Towers in the water; the Arches thrown down that conjoined them. To this *Caligula* joined his Bridge (a prodigious, and not to be exemplified vanity) which ſtretched over the Bay unto *Baia*, three Miles and a half diſtanſe: ſuſtained by Ships (drawn hither from all parts of his Empire) placed in two ranks, made ſtable with innumerable Anchors, and crossed with a broad High-way of earth. Which he did, as it is ſaid, in imitation of *Xerxes*, who built the like over the leſs broad *Helleſpont*: others ſay, that it was to terrify the *Germans* and *Britons*, by the performance of ſuch wonders; with whom he was to begin a War. But indeed he was incited thereto to fulfil the prediction of *Ibraxylus* the great Astrologer, who told *Tiberius*, inquiring who should be his Succellor, and deliuing to conter the Empire upon his own Nephew, that *Caligula* was no more likely to be Emperor, than to ride on Horseback over the Bay of *Baia*. Upon this Bridge *Caligula* paſſed to and fro, for two days together; having before ſacrificed to *Nepturne* and *Emy*. The firſt day gallantly mounted, wearing an Oaken Garland upon his head, and a Cloak of Gold on his ſhoulders; the next, in the Habit of a Chariot, drawn by two Steeds of a famous breed; carrying before him *Darius*, a noble Youth, that was left in Hoſtage by the *Parthians*, attended upon by the *Pretorian* Souldiers, and followed by his principal Fauourites and Friends in Waggonſ of the *British* fashion. When calling many from the ſhore, he cauſed them all to be tumbled from the Bridge for his cruel paffime; and thole to be beat off with Oars and Staves that endeavoured their own ſafety. Such were the montrouſe follies, and barbarous delights of this Monſter. Much more we might write of *Puzale*; but we purſue our firſt intention, which is only to note what is principally note-worthy. We will therefore depart with this falutation:

*Salve urbs delicia, quondam curisque levamen,
Gratique Romulidis poſt ferā bella quietis,
Scant ubi nunc etiam mirabilis Amphitheatrū,
Saxa, columnas, arcus, dirata templo, viæ,
Impoſita pelago moles teſtantur honores:
Et tua quæ ſuert gloria, quale decus:
Fran. Vivian.*

*Hail erſt delightful City; cares release,
To Romans (fierce war past) a Port of peace.
Amphitheatre, Temples now laid low,
Ways, Arches, Columns, yet their ruines show.
Huge Piles fixt in the toylng ſeas declare
Thy old renown, how glorious once and fair.*

Taking here a Felucco we rowed along the bottom of the Bay; firſt paſſing by *Cicero's Villa*, even at this day ſo called, where yet do remain the ruines of his Academy, erected in imitation of that at *Athena* (the pleaſure whereof he commendeth in his Writings;) which he adorned with a School, a Grove, an open Walk, a Gallerie, and a Library. After his procription and death, this Villa became the poſſeſſion of *Auitius Verus* a follower of *Cæſars*: where *Tyro*, *Cicero's* Free-man, lived till he was an hundred years old, and in three Books compoſed the life of his Patron. Now long after his death divers Fountaines of hot water ſprung out of the earth, held Sovereign for the eyleight; celebrated by *Tullius Lancia*, (ſo called for his excellency in poētic) another of his Free-men, in this Epigram.

*Quo tua Romana vindex clarissima lingua,
Silva loco melius ſurgere juſta vice?
Aque Academie celebratam nomine Villam,
Nunc reparat cultu ſub meliore Vetus:
Hic etiam apparent Lymphe, non ante reperita,
Langida quæ infuso lumina rore levant;
Nil mirum locus ipſe fui Ciceronis horoni
Hoc credit haec fontes cum patet feci ope:
Ut quoniam totum legitur fine fine per orbem,
Sint plures oculis quæ medeantur aqua.*

*Of Roman ſpeech thou fam'd Reſtorer, where
Could by Groves, bid to grow, thriue ſo as here!
Tby Villa nam'd an Academie, doth boſt;
By Vetus now repair'd with greater eſt:
By Auitius now repair'd with greater eſt:
Here alſo ſprings, unſound before, arife:
Whiſe drops in water comfort ſeeble eyes
No mirral though this place duth thus prode,
For Tullius ſake, ſreams of ſuch ſovereign uſe:
That being thorough the whole world read, they might
More waters yield to cure decaying ſight.*

Here the Emperor *Adrian* was buried; *Antonius* erecting a Temple in the place of his ſeptichre. The ruines do ſhew that the Buildings were ample: amongst the reſt, the foundation of that (as ſuppoſed) Academy is yet to be ſeen, in form of

of Cirque, three hundred and fevety foot long, and ſo called. Now all is overgrown with Briars; and Sheep and Goats are paſtured where the Mules had once their habitation. It was ſeated cloſe to the water; inſomuch as *Cicero* accuſtomed to feed the Fishes out of his Windows, and to take them for his pleaſure with an Angle. But now the Sea hath forlaken it, forced by Earth-quakes to retire, and content it ſelf with more narrow bounders; having in times paſt poſſeſſed the preuent poſſeſſions of the Dukes of *Toledo*, whereof a part interpoſeth it and the Villa. The foreſaid Fountains, called *Cicero's Bathes*, are to be ſeen in a Grot at the foot of a Rock, of a marvellous nature and virtue. For they ebb and flow, according to the quality of the Sea, tilling with fuming waters the place of their receaſte. Which when overſwelling a part thereof proceeds to the Sea, and another part retires to their Fountains. They afflague the pains of the bowels, and aches of the body, but are good especially for the eyes; declaring thereby that they participate of Copperas.

Weſt of this flands the eminent *Gaurus*; a ſtony and deſolate Mountain. In which there are divers obscure Caverns, coached almoſt with earth, where many have conuened much fruitiſe induſtry in the ſearching for treasure. Either come ſuch from ſtudry parts as boal themſelues to be ſkilful in Magick; but have returned with no other profit, than to know the vanity of that knowledge. The common people, bewitched with the like perwaſion, to digg and delve with undefatiſable toil; and oft do meet, inſtead of hoped for Gold, with the reward of their avarice, buried in mines, or drowned by Springs, or ſtanch'd with vapour; fo they praſtice the like alſo about *Forum Veleſani*. Here they dream of certain Rings of Gold, thining richly with Carbuncles, and they have been ſeen, but are guarded by Spirits and Goblins. Many are animated by the ſtory of *Colleneius*, who writes, that *Robert Norman* did dig up much treaſure hereabout, by the labour of the captivated *Saracens*. But, which is more to be laught at, the feeming wife, religious, and learned, do travel in that quiet.

Proceeding, we rowed over the yet remaining foundations of ample Buildings; a part of them the ruines of *Port Julius*:

*Or name the Port, the bars to Lucrine ſet
And angry Sea that with loud ſummons ſets:
Where Julian waves reſound their fore's reſets,
And Tyrrene floods into Avernum preſs:*

*An memorem portus, Lucrinoque addita clauſtra,
Atque indignatum magnis ſtridibus aquor,
Julia qua ponto longe tonat unda refuto,
Tyrrenique ſetis intimirunt illius Averni.
Virg. Geor. I. 2.*

built by *Julius Cæſar* (and therefore ſo named) at the Senates appointment: For that thoſe who hired the fishing of that Lake adjoinging, were daſſinated muſh by the violent breaking in of the Seas; whereof a part he excluded by theſe crooked moles, and left a narrow ſpace for the Fishes to enter. Thus *Servius*; But *Suetonius* doth give the honour thereto to *Auguſtus*; effeſted by the labour of twenty thousand manuſcript Servants; who gave it that name, of the name of the Family whereof he was deſcended by the Mother.

Here landed we: And here once was the famous Lake of *Lucrinus*; ſeparated then from the Sea by a Bank of eight furlongs long, and ſo broad as afforded convenient way for a Chariot. The labour, as ſuppoſed, of *Hercules*.

*Herculan way commands, in ſurges rear'd,
When Amphibrides drove th' Iberian herd,
And throning Seas repulf.*

*Medioque in gurgite porti
Herculeum commendat iher, quæ diſpolit ſiquor
Amphitryonides armati vitor Iberi.
Sil. Ital. 12.*

But when ſo broken down, as hardly affording a paſſage, it was repaired by *Agrippa*. So *Strabo* reporteth, but makes no mention of the aboreſaid Port *Julius*.

He tells how Lucrine was Coeyti nam'd:

*Aſt hic Lucrino maniſſe vocabula quondam
Coeyti memorat — Idem.*

Lucrinus it ſeems to have been called of the gain that was made by the Fishes therenin taken. But the Oysters hereof had the principal reputation; whereof *Martialis*,

*Old wench, than Swans more ſweet to me by far,
More ſoft than Phœbe'sne Galesſe Lamb.
More delicate than Lucrine Oysters are.*

*Puella ſenior, dulcior mihi cygnis,
Agna Galeſi molior Phœbeſt.
Concha Lucrinī delicatior ſtagi.
I.5. Ep. 38.*

Perhaps

Perhaps he therefore giveth to the Lake the name of Lascivious :

*Dum nos blanda tenet lacivi flagra Lucrinus,
Et que pumicis fontibus antea calent.
I. Epigr. 137.*

*We haunt lascivious Lucrinus pleasant Lake,
And Caves, which heat from Pumice Fountains take.*

if not for being frequented by Women in their evening solaces. But believe who that will, the story of the Dolphin frequenting this Lake, reported by *Pliny* upon the testimony of *Menæus*, *Flavianus*, and *Flavina Aſſius*, who inserted it in their Chronicles, said to have hapned not long before this time, in the Reign of *Augustus*. This Dolphin, they say, was enamoured on a Boy, a poor mans Son of *Bæza*, who went to School daily to *Puteoli*. He about Noon accustomed to repair unto the water side, and to call upon the Dolphin by the name of *Simo*, and feeding him with bread, so allured him unto him, that in a short time he could no sooner call *Simo*, but the Dolphin would approach, and offer his back to be ascended, clapping cloſe his sharp back-hins, and so conveyed him to *Puteoli*, and back again. *Appian* doth witness as much, and *Solinus*: that it became so ordinary a ſpectacle, that no body admired it. But it was more ſtrange: the Boy being dead, and the Dolphin keeping his accustomed haunts, and ſtill miffing of him, pined away with sorrow, and was found dead on the shore, whom they laid in his Sepulchre. *Pausanias* doth report himſelf to have been an eye-witneſſe almoſt of the like. And *Pliny* speaks of another about *Hippo*, when *Flavianus* was Procuror of *Africa*, that would play with ſuch as bathed in the Sea, ſuffering himſelf to be handled, and got up upon. But the hard meaſure that the Townſmen received from thole that came to behold that ſpectacle cauſed them to kill him. *Jaffa*, one City, doth afford two examples of their love unto Boys. The one cutting himſelf on ſhore after him whom he loved, and ſo died, (*Alexander* the Great making the Boy Priet unto *Nepheu*, ſuppoſing him to be affected of the Sea-god.) The other, having often carried a Boy called *Hermias*, and on a time overtaken with a Tempeſt, inuiform as the Boy perifled; the Dolphin brought the dead body to land, and would never again retire to Sea, but thrulſt aſfore there died for company. If theſe be true, why may we not credit the ſtory of *Arion* the Muſician (for Dolphins are faid to be singularly delighted with Muſick) related by *Herodotus* and others? But becauſe I think it a Fable, I will rather chule the report of a Poet, who when environed with Swords by the treacherous Marinets:

—Morrem non deprecor, inquit,
Sed licet sumpta panga reſerve lyra.
Dant reniam ridentem moram, capite ille coronam.
Quia poſter crines, Phœbe, decere tuos.
Indus & Tyro difficiam murice pallam:
Reddidi ita fuſi pollici chorda fonos,
Elibilium numeri veluti canentia dura,
Trajectus pena tempora cantat olor,
Protinus in medijs ornatus difficit undas,
Spargitur impulsa carula puppis aqua.
Inde (hæc major) tergo delphina recurvo
Se memor omniſi ſupofuſe novo,
Ille fedet Citharamq; teneat, preuiuq; vēhendit
Cantar, & ſequorās carmine mulcet aquas.
Ovid. Faſt. 2.

—Not life (quoth he) crave I:
But leave to torch my Harp before I die.
They give conſent, and laugh at his delay.
A Crown that might become the King of day
He puts on, and a fair Robe ſcarly wrought
With Tyrian Purple. The strings ſpeak his thoughts;
He (like a dying Man) ſloſt through by ſome
Hard heart) ſings his own Epicedium.
And then cloþ'd as he was, he leapt into
The more ſafe Seas; whorf blue brine upward flow.
When (poft belief) a Dolphin ſeis him on
His crooked back, a burden erit unknown.
There ſit, he harps and ſings; with that price pays
For Portage; and rude Seas calms with his lays.

Theophraſtus alio doth mention their loves unto men; and that they abhor not our company; experience doth teach us: who ſeem as it were to attend on Ships, and conveſe with the Sailors. This famous Lake extended formerly to *Avernum*, and ſo unto the aforeſaid *Gaurus*, but is now no other than a little ſedgy plath, choaked up by the horrible and almoſtifying eruption of the new Mountain; whereon as oft as I think, I am eaſie to credit whatſoever is wonderful.

For who here knows not, or who elſewhere will believe, that a Mountain ſhould arife (partly out of the Lake, and partly out of the Sea) in one day and a night, unto ſuch an height, as to contend in altitude with the high Mountains adjoiniſg, in the year of our Lord 1538. and on the nine and twentieth of September; when for certain days foregoing the Country hereabout was ſo vexed with perpetual Earth-quakes, as no one house was left to entrie, as not to expect an immediate

diſtane ruine; after that the Sea had retired two hundred paces from the ſhore (leaving abundance of ſilh, and Springs of fresh water riſing in the bottom) this Mountain viſibly ascended about the fecond hour of the night, with an hideous roaſting, horribly vomitting ſtones, and ſuch ſtore of Cinders as over whelmed all the Buildings hereabout, and the fabulous Baths of *Tripergula* for so many Ages celebrated; conuerged the Vines to aſhes, killing Birds and Beasts; the fearful Inhabitants of *Puteole* flying through the dark with their Wives and Children; naked, defiled, crying out, and deſtelling their Calamities. Manifold miſchiefes have they ſuffered by the barbarous; yet none like this which Nature inflicted. But hear we it described by *Borgius*.

*What gloomy ſumis days glorious eye obſcure!
The pitchy Lake effuſ'd through ſulphur Caves,
Higher than Ætna's fire throws flaming waſes:
Hath Phlegeton broke into Avernum with groves
Wirbling the horrid floods, and rumbling ſtones?
The Baian waves reuind: fresh ſteams ascend,
And ſeveral ways their ſpedy currents bend.
Miferus lets his Trumpet fall, ſcarce heard,
Sick Prochyta a ſecong ruine feard.
Loud roarings from earth's ſmoking womb arife,
And fill with ſcarlai groves the darkened ſkies.
A ſad four face doth menace from the Weſt:
Whence ſcorer plagues the Latian Towns infiſt.
Their furious winds to ſkies huge bones ejeſt,
Which like a compaſſ turn'd about, o'ercl
A round Amphitheatre; floods of ſtone
From belching gulf in millions ſtraight forth thrown.*

*Quis fumis turpæ niger ora nitenta Solis?
Sulphuris cenerib' ſpalus effusa cavernis
Fluctuant Ætnæ eructans altius ipes,
Nunquid Avernæ Phlegeton protruit in undas,
Terribiles fluctus, & faxa tonantes roquens?
Baian reboant undas, ſimil agmen ſquarem
Dulce ſteles celeri fugiens contraria curvus.
Excide & tremula Miseni buccina deixa,
Rauca fonant, mutuus rufus Prochyta agra ruinæ,
Eruta viceribus fumanis mormura terra
Terrificis complecti pieſas migibus auræ,
Triftis ab occula facies, & torva minatur.
Unde lues Laras inficit terrior urbes,
Tum que faxa ſumis ingentia ſape ſub alutum
Spiritus emittit coelum, cœi Circeus, orbem
Amphitheatre ſtruxere ad multa repente
Millia foxofus revolente voragine fluctus,*

Nor can they then ſuffered be ever forgotten, having ſuch a testimony ſtill in view as is this ſtrange Mountain; advancing his top a mile above his baſis. The ſtones hereof are to light and poroy, that they will not ſink when thrown into the water. The cauſe of this accident is aſcribed unto the neigborhood of the Sea, and hollownes of the ſoil; whereby eaſily ingendred exhalations, being hurried about with a moſt violent motion, do inflame that dry and bitumenous matter; cauſing it upward, and making way for their fiery exhalations. To theſe alio is the retiring of the Sea to be attributed, which trugling to break forth, doth rarifie, and ſo raife the earth, which thereby alio as it were made thiſly ſucks the water through crannies into her ſpongy, and hot entrails; increasing the vapours, not decaſing the fire by reaſon of the bitumen. Perhaps *Delos* and *Rhodes*, unfeen in the firſt Ages, were made apparent by ſuch means: howeuer, diuers of the *Eoliſes* were without peradventure; all of them having flamed, and being now more in number than obſerved by the Ancients. This new Mountain, when newly raiſed, had a number of illies, at ſome of them ſmoaking, and ſometimes flaming; as others difforging Rivuletſ of hot waters, keeping within a terrible rumbling; and many miserably perihled that ventured to deſcent into the hollownes above. But that hollow on the top is at this preſent an Orchard; and the Mountain throughout is bereft of his toruous.

Leaving this Mountain on the right hand, and turning about the brow of a Hill that lay on the left, we came to the Lake *Avernum*.

*O're which no foul unſtink with haly doth
Canſtrech her ſtrengib; ſi wings; ſo dire a breth
Mamis high beaſter from black jaws. The Greeks the ſame
Avernum call; exprefſed in the name.*

*Quam ſuper haud uile poterant impune vo-
lanter.
Tendere iter penitus, talis ſele halitus aeris
Fauebus effundens ſupera ad convexa atriſ,
Unde locum Graii diuertit domine Avernum.
*Verg. En. 1.5.**

circular in form, and environed with Mountains, ſave there where it ſeems to have joined with the Lake of *Lucrinus*, shadowed heretofore with over-grown woods, a main occaſion of thoſe pernicious vapours. For they being cut down by *Arippa*, the place became frequently inhabited on every ſide; and proved both healthful, and delightful. This was ſuppoſed the entrance into Hell by ignorant Antiquity: where they offered infernal Sacrifice to *Pluto*, and the *Men*, here ſaid to give anwers.



A. The Lake Avernum.

B. The Cave, called vulgarly Sibyls.

C. The ruins of Apollo's Temple.

For which purpose Homer brought hither his Ulysses, and Virgil his Æneas:

Quatuor hic primam nigrantes terga juvencos
Constituit, fronteque infierit vina facerdos.
Et fumus carpens media inter cornua stas,
Ignibus imponit facris lumen, prima
Voce vocant Hecaten, coloq[ue]t Ereboq[ue] potentem.
Supponunt sili cultos, repidissimum cruentum
Surcipunt patres: ipse atri vellerae agnam
Æneas uas Eumenidum magnaque forti
Entra fert, ferilemque tibi Proferpina vaccam:
Tum Stygo Regi nocturnas inchoat aras,
Et folida imponit taurorum vifera flaminis,
Vingu[is] superq[ue] oleum fundens ardentesq[ue] exitis:
Ecce autem primi, sub lusina foli & orru,
Sub pedibus angue solum, & juga corpora mōveri
Sylvarum, visque canes ululare per umbras
Adventante Dea

Æn. I. 6.

Four black-back steers be ordain'd on their curv'd skulls
The Priest feeds wine from turn'd-up cups; then pulls
Hair from between their large horns, and the flame
Gave (a prime offering) to the sacred flame:
Invoking Hecate, great Heaven and Hell:
Others warm streams receive in bowls that fell
From wounds: a black-fleck'd Lamb Æneas to
The Furies Mother and her Sisters flew:
A barren Cow, Proferpina, to the;
To Stygian King night Altars then rears be:
Whole steers laid on, which hungry fire devours;
And fat oyl on the burning entrails pours.
When lo, about the prime of day the ground
Groan'd under foot, hills qual'd with all trees crown'd
And dogs howl'd in sad shades at the approach
Of the pale Goddess

And feign'd they were to have descended into Hell at this place; for that here
those Caves were by the internal spirits, by the power of magick evoked, were
imagined to ascend. As the Devil deluded those times, so do divers these, who affirm
that Christ from hence made his triumphant Resurrection. Whereof Eschatius, speak-
ing of the Baths of Tripergula:

Esi locus Australis quo portant Christus Averni
Fregit, & eduxit mortuos inde fuos.
Hic dominus est triple, hic jacet Tripergula dicta.

Southeast a place there is, where Christ our head
Broke ope Avernum gate, whence brought his dead;
Ab honore triple-form'd, Tripergula well call'd.

And another,

There

There Christ Avernum fad Gates broke in two,
And Holy Fathers thence victoriou[s] drew;

Esi locus effigit quo portas Christus Averni,
Et sanctos traxit lucidus inde patres,
Akadimus.

leading them to the top of an high adjoining Mountain, which at this day beareth his name. A tale, as it should seem, not only credited by the vulgar. Here Hannibal did also sacrifice to the Infernals, as is recorded by Livy. Cicero avoucheth this out of an old Poet,

Hard by, Avernum Lake, in shades obscure,
Where Ghoſt are rais'd at th' ever-open door
Of Acharon profound—

whereby it should seem, that Acharon also was the name of Avernum, because Acherauia, a Lake near Cumæ, did flow hereinto thorow concealed passages. Avernum was also once called Styx, according to Silus,

He shows Avernum, now for pleasant farm'd
The Stygian Lake in former ages nam'd.
Then dreadful in rough Woods, and Caves obscure,
Air tainted (bane to Birds) with breath impure.
And sacred throughout every Stygian Town,
In their Religion bare a dire renown,

Ille olim populis dñnum Styga nomine verbo,
Stagna inter celebrem nunc mitis monstra Avernum:
Tum triste nomen, aque umbra nigritibus horrens
Ex formidatur volucr., lethale vomebat
Suffuso virus celo, Stygiaque per ubres,
Religione facet favum retinebat honorem.

The obscurity of the place perhaps did authorize that conjecture, that the Cimmerians here inhabited, of whom we have formerly spoken. The water of the Lake looketh black, so thought heretofore to have done, by reason of the unmeasurable profundity. But later times have found out a bottom, and that it exceedeth not two hundred fifty and three fathoms. No leaf, nor whatsoever falleth thereon, is forthwith ever after to be seen. The water is not to be drunk of, in regard of the ill smelling, and unwholesome Minerals wherof it participates. Former ages did abstain from the use thereof, for that defiled with humane blood, here wickedly shed in their devilish sacrifices: and that Styx was supposed to flow from thence. Fish it produceth, but those small and black; not serving for sustenance, and therefore not fish'd for. In the days of King Robert an incredible number lay dead on the shore, thinking in such sort as no ravenous creature would taste of them, proceeding, as was thought, by the veins of Brimstone, that then violently burst thereinto, and infected the waters. The Sea was accustomed, when urged with storms, to flow in thorow the Lake of Lærimus, driving Fishes in with it; but now not only that passage, but a part of Avernum it self is choked by the new Mountain. When the Woods about it were cut down by Agrippa, an Image was found (supposed to be the Image of Caliphs) that sweat as if endued with life. And no marvel though the Devil were troubled with the dissolution of such impious customs: though the name were suited to the nature, yet the Lake retaineth the one, having changed the other, for Fowl do now ordinarily frequent it.

On the North-west side are the ruins of a goodly building; some imagine it to have been the Temple of Pluto, others of Apollo, but the more industrious in Antiquities, that it was only a Banūs; perhaps conjectured by the Fountains of hot water adjoining, called by the Country people the Bath of Scaphabello; of sovereign virtue for sundry diseases. On the other side of the Lake opens as to the admired Grot, with a ruined Frontispiece, but affording a large and high-roofed passage into the Mountain, cut out of the firm Rock, and now cleaned of the rubbridge that pestered it, against the late repair hither of the Vice-roy. We entered with Torches: The far end doth shew that there in times past it ended not, but more than by conjecture, to have extended unto Baia. And divers say, that it was here rammed up, for that many greedy people, in hope to find treasure, adventured too far in, and were suffocated with vapours, not sojourn thereunto when curiously kept by the Romans. After we had gone an hundred and fifty yards forward, turning on the right hand we past thorow a narrow Entry which led into a Room about fourteen foot long, eight broad, and thirteen high; giving yet assurance that it had been richly gilded, and adorned with Azure, and Mosaic workmanship. At the upper end there is a little bench cut out of the Rock, in form of a bed;

bed; whereon our guide would needs make us believe that *Sibyl* lay, and from hence gave her Oracles, of purpose to save a labour in conducting us to *Cumæa*. Yet is this generally mis-called the Grot of *Sibyl*; for what habitation could a place so dark and sultry have afforded? Within this Room a low square Door gives passage to another, wherein there is water; a witness that it was a bath, and made for that purpose, confirmed by another on the other side, which for brevity I pass over.

Before we depart from *Avernum*, fit it is that we speak of the audacious project of *Nero*, who attempted to have made a Navigable Fols between this and the *Otria*, an hundred and three score miles long, and of that breadth that two great Gallies might pass by each other, along the craggy Shore, and thorow opposite Mountains (a tract destitute of waters, save only in the Marshes of *Pompeia*) to sail by the Sea, and not in the Sea. A work of intolerable labour. But he that defred to effect incredible things commanded that no Malefactor shoulf suffer, but that all the Prisoners throughout the whole Empire should be conveyed hither, and employed herein. *Severus* and *Celeris* were the over-seers of the work, and the contrivers, men of wit and impudence to attempt by Art what Nature had prohibited. They began to dig thorow the adjoining Mountains, which yet retain the impression. A lafting Monument of over-weaning hopes, and frantic prodigality, the Inhabitants at this day do call it *Licola*.

But now we will lead you to the ruines of *Cumæa*, that was the most ancient City of Italy, built by the *Grecians* of *Chalcis*, a City of *Eubœa*; who leaving an habitation planted themselves in *Hænaria*, an Island hard by, and after removed to this place, being then un-inhabited. The Generals, *Hipocles*, *Cumæus*, and *Megaphenis* of *Chalcis*, agreeing between themselves, that the one should have it, and the other should name it. So the *Chalcians* built, and possessed it, but named it *Cumæa*. Others say, that it was so named of the waves of the Sea, or of repose (for the name doth signifie the same) then having ended their long navigations, or rather of a woman being great with child, whom they there found sleeping, which they took as a lucky sign of succeeding fecundity, approved by the sequel. For in procs of time they fent forth divers Colonies, the *Erectors* and Lords of *Puteoli*, *Palaepolis*, and *Naples*; and were Sovereigns of the adjoining *Campania*, governing their flourishing Commonwealth with the wise and honest *Pythagorean* discipline. Hither *Virgil* bringeth his *Aeneas*,

Et tandem Euboicis Cumarum allabitur oris.

Who toucht at lengib[re] Embasa[n] Cumæan shore

An. 1. 6.

which shewed it to have been e're the Wars of *Troy*, if his testimony be of credit. Before the Kings were expell'd *Rome*, it was governed by Tyrants, (not so called for their cruelty and oppression, as they are at this day, but for their absolute authority) of whom *Ariodanus* was not the least famous, and in the end the most infamous. Afterwards they were oppresed by the *Campanians*, but the *Romans* in the end both subjugated them, and their oppressors. And as the rest of *Campania* grew populous, and greatly affected through the *Roman* luxury, to *Cumæa* decreased both the people and repute, becoming a place of retirement for men of mean and obscure condition, wherof *Juvenal*, upon the departure from *Rome* of his poor friend *Umbrinius*:

*Quamvis digressa veteris confusus amici,
Laudi camen vacuis quod sedet figura cumis
Delinere, aequum circu[m] donare Sibyllæ;
Janus Baleari est, & gratum litus ameni
Secellus.*

An. 3.

*Griev'd at my friends remove, him yet I praise
That will in quiet Cumæa end his days,
And give one Citizen to Sibyl more;
Of Baie's is the gate and grateful shore
Of sweet retirement.*

It surveyeth the *Tyrrhenæ* Sea, being mounted upon a not easily approached Promontory, whose skirts are beaten with the unquiet surges; strongly walled in later times, and fortified with Bulwarks, in such sort, as *Torilæ*, and *Tela*, two Kings of the *Goths*, did make it the receptacle of their treasure. But now left desolate, there is nothing to be seen but a confusion of ruines, pieces of Walls, broken down Aquæducts, defaced Temples, foundations of Theatres to be admired, Caves, &c. But hear we the *Neapolitan* *Sannazarini*.

Here

*Here where the walls of famous Cumæ bore
Aloft, the chief pride of the Tyrrhenæ shore,
Frequented by the tawny Traveller,
To view thy Tripods, Delius, from afar;
Whose Ports the wondering Sailors did invite
To seek the proofs of Dedalus' bold flight: [friend?]
(Who would have thought it then when Fates did
Nom big woods harbour to th' wild beasts do tend.
That Cave the Shepherds flock, doab nightly fold,
Which Sibyl's Mysteries contain'd of old.
And Birds and Serpents do inhabit where
The sacred Fathers erst assembled were.
Th' Porch full of noble Imaginary,
Oppressed with their own weight, prostrate lie.
Fane, once with Trophies fill'd, are now laid low,
And grafts on the distract'd gods dash grow.
So many adornments, rare works, sepulchres,
And pious urns, one ruinè new inters.*

On the East-side of the winding Hill a Cave there is with a Marble Frontispiece, (whereunto Nature had made an access) hewn out of the Rock, extending under the ruined Walls, and admirably spacious. Here had that famous *Sibyl* her being, called *Cimmeria*, of a Town hard by, where she was born, and *Cumæa* of this place where she prophesied: yet others affirm that it was *Erythea*, who removing hither was called *Cumæa*; and flourished both before, and after the *Trajan Wars*, with whom *Aeneas* consulted. The manner of her prophesying thus *Virgil* describeth,

*There shall you see the frantic Propheetis,
Sing Delities within a Caves recess,
And words commit to leaves: Wh[ile] Verse so're
So writ, so fits in order, and leaves there.
They firmly keep the place to each affig'd.
But then, when the doors open, and rude wind
In rushing whisks the light leaves to and fro,
Nor cares to catch, nor them to re-befond:
In their first form: To seek susight for Fate
They thence depart; and Sibyls vanish bate.*

*Infaniam vatem apicies, que rupe sublima
Sis cant, solique nota & nomina mandat;
Quacunque in foliis descripsit carmina Virgo,
Digerit in numerum, atque antro fecula relinquit;
Illa manent immota locis, neque ab ordine cedunt;
Verum eadem, verlo tenuis cum cardine ventus
Impulit, & teneras turbavit Iama frondes,
Nunquam deinde cavo voluntaria prendere faxo,
Nec revocare situs, aut jungere carmina curat;*

An. 1. 3.

Neither did she only give answers in that order, but sometimes by signs, and sometimes by speeches; as appears by what followeth.

*The Propheetis intreat that willingly
She sing, and her Oraculus tongue untie,*

*Quin aedes vatem, precibusque Oracula poscas
Ipla canat, vocemque volens, atque ora reficit.*

And again,

*Ambiguously she sings, the Cave resounds,
Truth folding in dark phrase —*

*Horrendas canit ambages, antroque retrugit,
Obscuris vena involvens —*

An. 1. 6.

It is reported of these *Sibyls*, (for many of them there were, and that was a general name unto them all) that they understood not themselves what they had said, nor remembered it, delivering their Oracles in rude and unpolished Verle, obscurely and perplexedly, being uttered out of a phantick fury when possesst by the Spirit. Which when *Virgil's Sibyl* perceived to come upon her,

*Time seruit, sedis, now ark, and know thy Fates:
The God, behold the God! Before the gates;
This saying, her looks change, the white dijants
The red, red white; hair stands on end, brist pants,
Her heart with fury livels; she shuns more great:
Nor speaks with humane voice, now when replat
With the inspiring power —*

*Policete fata
Tempus, ait: Deus, ecce Deus! levì talia fanci
Ante forces, subito pon vultus, non color unus,
Non compita mantere comæ; sed peccus anhelum
Et rabié fera corda tument, majorque videtur;
Nec mortale lontan, afflata est nuncime quando
Jam proprie Dei.*

Idem.

V. 3

And

And when *Aeas* had ended his Orisons,

At Phœbi nondum patiens immensis auro
Bacchatur vates, magnum si pectora posse
Excellisse Deum; tanto magis illi fatigat
Os rubidum, fera corda domans, singulare premendo.

Such turbulent ecstasies proceeded, without question, from a diabolical possession. But surely a peaceable and better spirit did inspire them with those heavenly Divinations of our Saviour; of whom, if we will give credit unto those eight Books now extant under their names, they speak more fully and perspicuously than many of the sacred Prophets. For whereas *Ezay* faith; Behold, a Virgin shall conceive, and bear a Son; one of them is made to lay;

Maria de Virginis alvo

Exorta est nova lux, &c.

Sibyl. Orat. 1. 8.

From Maria's Virgin's womb
A new light is up-sprung

both naming him, and the place of his birth, with an History as it were of his Life, his Death, and Resurrection. Whereby it doth give cause of strong conjecture, that these Books had had much inserted into them after the event, (whereof some of the Fathers are suppos'd) the History besides being orderly related, though written by divers, and in divers Ages. So that the whole being to be misdoubted, in that fulfilled in part, or the true from the untrue not distinguishable, we are rather to believe those that have the testimony of time for their approbation. As that Prophecy of our Saviour by this of *Cumæa*; borrowed from her by *Virgil* (as he confesseth) though perhaps not applied where it was meant, but left at random to be confounded by events, and mix'd with his fictions.

Jam nova progenies celo dimittitur alto:
Tu modo ducunt pueri non ferrea primum
Definier, & toto lugere genit usque mundo
Cæla fave Lundi, et jam regnat Apoll., &c.
Te duce si nesciunt fecilius religia nostri,
Irrita perpetua solvent formidine terras,
Hile Deum, ut accipiter. Divisa videbit
Permixtos heroes, & ipse videbit illis
Racemosque reget astris virtutibus orbem.
Arctis prius, nonnullo munificul' cultus,
Antares hederas palam cibare tellus;
Mithra videns Colocasia fundet Acanthus;
Ipsa latre domum referat diligenter capelle.
Uberta; nec magnos metuens armenta leones,
Isfa ubi blandi fundent curubula flores,
Oscidet & ferpera & fallax herba venenæ, &c.
Agredere & magnos, aderit iam tempus honores,
Clara Dæna solobus; magnum Jovis incrementum.
Apice concreta nuxtam pondere mundum!
Terraque træculæ mariæ, columque profundum!
Aspice venturo luctentur ut omnia facio, &c.

Ecl. 4.

In the midst of this roomy Grot there are three Cisterns hewn out of the floor, wherein it is said that the waisted her self, and after covered with a Stole retired into the innermost part of the Cave; where seated alone on a Temple, she divulged her Oracles. This is she that foretold of the destruction of *Troy*, and withal of the invention of *Homer*: who hath inserted sundry of her Verses into his Poems, and laid to be she that sung the *Roman* Divinities. But I cannot believe that this was that *Sibylla*, (although she be called long-lived) that brought those three Books to sell unto *Tarquinius Superbus*: yet of *Cumæa* she was, for divers *Sibyls* there were of this place; all Priests to *Apollo* (who here was served only by Virgins) in his not far distant Temple: but rather she whom they called *Amalthea*, although it be to be imagined that her Books contained also the prophecies of the former, by many of the full-fame Verses found at *Erybrea*. An old unknown Woman demanded for those Books the value of *two Angels*. The King thinking that the doted, both denied to give her that price, and derided her: when forthwith the burnt 3; and returning, ask'd as much for the other 6. But *Tarquinius* scoffed at her much more than before; whereupon she burnt other three, and yet required the same sum for the remainder. Inasmuch as the King being moved with her constancy (and advised therunto by the Augures) gave her the price of the nine for the

Let brooking Phœbus ill, about flings she,
Distrayght, her brief strokes from his bow to free.
The more her forward tongue be forces; tamis
Her sturdy heart; and both to his will frames.



A. Ruines of Cumæa.

B. Arco Felice.

C. The Tyrrhenian Sea.

the three; she admonishing him that he should keep them carefully; and so departing was never seen after. Others say, that these Books were brought to *Tarquinius Priscus*, and that she lived in the fifth Olympiad. These were kept in *Jupiter's* Temple adjoining to the Capitol, in a Cleft of stone; whereof first 2, then 10, and lastly, 15 Priests (their Interpreters) had the keeping; and a crime unpardonable it was for others to look on them. Never undertook they any great enterprise, nor great calamity befel them, which they endeavoured to remove, but those 15 repaired to these Books of *Sibyls*, as to an Oracle, and present remedy for all disasters. But those bought by *Tarquinius* were burnt with the Capitol, in the 173 Olympiad; C. *Norbanus* and P. *Scipio* then Consuls. When the Capitol being restored by *Sylla* the Dictator, and *Jupiter's* Temple by Q. *Caudius*, Embassadors were sent by the Senate to *Erybrea*, and to other Cities of Italy, Greece, and Asia, to make a collection of the Veres of the *Sibyls*, but especially of hers of *Erybrea*; who returned with a 1000, but those lame and unperfect; which the 15 had in charge to reform and supply, according to their wisdom. And although they belonged unto divers *Sibyls*, yet they were called *Cumæa*. *Tiberius Ceser* made a second search through the World, and caused them again to be refined. Those continued at *Rome* until the days of *Honorius* and *Theodosius* the younger; and those were burned by the Traitor *Stilico*. Whereof *Kartius Claudio Numantianus*:

*Nor man's enough to rob with Getick powers,
But first with fire be Sibyls' fates devours.*

*Nec tantum Gericus graffatur proditor armis,
Aure Sibyllina fata crevavit opis.*

But *Amianus Marcellinus* reports that they were burnt by *Juli* in the Apollona.

Although *Cumæa* be high situated on a Rock, yet stands it but low in regard of the more lofty Hills, which on the North-side environ it with a Wall; being only separated by a little Valley. Thorow these Nature hath left a passage conjoined by Art with a goodly Arch, called *Arco Felice* by the Country-people. Whereon once stood that famous Temple of *Apollo*, remembered by *Virgil*:

*Eneas to the Towers resorts, which high
Apollo guards, and the vast Cave bard by
Of reverend Sibyl. Deditus (some singe)
From Minos wounding with anxious wings
Through intricac'd airy ways to take his flight
Towards the cold Nort'on Chalcian Tower did light;
There builds a Fane (now founting earth, and frue)
And, Phœbus, consecrates his wings to thine.*

En. I. 6.

Yet by some said to have stood below. The Image of *Apollo* erected in this Temple was

*At pinc' Aeas arcæ quibus altus Apollo
Præficit, horreñdeque procul secrete Sibylle,
Antrum immene peti, &c.
Daedalus, ut fata ell, fugens Minio regna,
Prophetibus penitus audire credere cœlo
Infectus per terrib' gelida' enavit ad Arctos,
Chalcideque tens' tandem super altit' areæ,
Reddulus hic primam terræ, ubi Phœbe sacrat'
Remigium alarum, pollicore immunia templa.*

was said to weep for forty days together, at such time as the *Romans* made War against the *Achaians*, assailing *Ariponicus*, who had intruded into the possession of *Atalus*, (base Son unto his Brother) who dying, gave his Kingdom unto the people of *Rome*: Whereas the Sooth-layers amazed, held it fit to throw the Statue into the Sea. But the *Cumeans* perwived the contrary, alledging that it had done the like in their Wars with *Autiochus*, and after with *Persius*, both which succeeded fortunately to *Rome*; whereupon oblations and gifts were sent thither by the Senate. So the Sooth-layers changed their opinions, and declaring that the weeping of *Apollo* was auspicious to the *Romans*, because *Cuma* was a Greek Colony; and that these tears did pretend confusion to the people whom it favoured; and within a while after, they heard news that *Ariponicus* was taken. Not far off there is a large Cave, called by the people *la Grotta di Pietro di Pace*, which they say led under ground from thence to *Avernus*. A report, in my opinion, of credit. For *Strabo* doth make mention of the same, and that it was digged by *Cocceius*; others say, by the *Cimmerians*, through which this *Sibyl* passed to *Avernus* to offer Sacrifice to the Infernals. Whereby that seeming contradiction may be reconciled; which is, that they shew the place of her habitation both at *Avernus* and *Cuma*. But this passage is now flopt up, for the self-same cause that the other was, which leads from thence unto *Bate*, by us formerly mentioned. The Plain that lies betwix these Hills and the City is replete with ruines: where are to be seen the foundations of Temples, Theatres, &c. Under which, no doubt but many admirable Antiquities have their sepulture. Approved by that trial made by *Alphonſus Fimentelius* the Viceroy, in the year 1606, who delirous to find out some antick Statues to send into *Spain*; and hearing that the Husbandmen hereabout turned up with their Ploughs many fragments of Arms and Images, got leave of *Olivio* Cardinal of *Aquaviva*, and Archbishop of *Naples* (to whose Church this foil doth belong) to make further search. When having removed but the upper earth, it was their chance to light on an entire Temple, although crushed together: the Walls and Pavement of polished Marble, circled with a great *Corinthisian* Wreath, with Pillars, and Episols of like workmanship, together with a number of defaced Figures excellently wrought: the work as well of the *Grecians*, as *Latiners*. There they also found the Statue of *Nepenthe*, his beard of a blue colour; of *Saturn* or *Priapus* (for he held in his hand the Haft of a Sycle); of *Vesta*, with the top of her hair wond round in a Fillet; of naked *Cajor*, having a Hat on his head, his Chin a little covered with downe; of *Apollo*, with long dishevelled hair, at whose feet stood a Swan; of *Hercules*, with a Club, crowned with a Wreath; of *Aesculapius*, or perhaps of *Romanus*; the Colosus of *Augustus Caesar* exquisitely formed; of *Venus* naked, and surpassing beautiful; two Images in Consular Habits; *Pallas*, the work of an admirable Workman; the armed Statue of an Emperour, with a Sphinx ingraven on his boulon; the Image of a Youth head-bound with a sacred Fillet, clothed only in a shirt girt to him with a painted Zone: Other Women there were in feminine Habits, &c. This should seem to have been built by *Agrrippa*, and dedicated to *Augustus*, by these here found Characters:

LARES AUGUSTI.
AGRIPPAE.

And

POTESTATIS D.
AGRIPPA.

Some think it to have been a Palace; but whatsoever, it testifieth an admirable Building.

Wide of *Cuma*, and towards the Promontory of *Misenus*, stands the Lake of *Colfius*, stored with filthy waters; yet profitable for the preparing of Lime. Called heretofore *Acherusia* and *Acheron*, which is as much to say as, of Sorrow. *Avernus* and this are said to have recourse unto each other by subterrane passages. Whereof *Silius Italicus*.

Hinc vicina palus fama est Acheronitis ad undas
Pandere iter, cecus fragante voragine fauces
Lavat, & horrendo, aperit telluris hiatus,
Interdumque novo perturbat lumine manes.

*Tu fam'd the neighbour-lake hence flows unspide
To Acheron, and boiling, opens wide
The carbis blind Cave, and dreadful jaws extends,
Which unhous'd souls with uncouth lights offend;*

Servius writes, that *Avernus* doth spring from *Acherusia*. The Heathen would not taste
of

of it, for that (in regard of the heat thereof) they thought that it arose from the infernal *Pblegeion*. The Poets Fabic, that *Hercules* here ascending from Hell, took from his head the Poppy Garland that he wore, and placed it on the Banks, in memorial of his return; since when the Poppy hath been black that hereabout groweth.

Not far from this, the Mannor-houle of *Serilius Vatis* presented our eyes with her ruines; who was Confid with *Aprius Claudio* 674 years after the building of the City. He over-threw the Pirats in *Cicilia*, and triumphed for the same, having taken *Caricat*, *Olympus*, *Phaſſides*, *Iaurus*, and retaining the name of the latter. Who in the end casting off all publick employments retired to this place. Of which, and of him, thus *Seneca* to *Lucilius*: there I perlevered the longer, invited by the pleafant shore, which windeth about between *Cuma* and the Manlion of *Serilius Vatis*; enclosed on the one side with the Sea, and on the other with the Lake, affording as it were a straight paffage, being thickned with a late tempst. For that water, as we know, so provoked, doth often overflow, and unites those Sands which a long calm disunites, by reason of their siccit. As my manner is, I began to look about me, to fee if I could find out any thing that might profit; and bent mine eyes upon the house which sometimes belonged unto *Vatis*. In this that rich Praetor (for nothing famous but for his retirement) grew old, and for that only was accounted happy. Foras often as the friendship of *Afinius Gallus*, or the hatred of *Sextius*, and in the end his love, had destroyed any, (for to have offended him, and to have loved him, was equally dangerous) men would say, *O Vatis, thou only knowest how to live!* yet knew not he how to live, but how to conceal himself. Great is the difference betwixt leading the life vacantly, and leading florishly. I never paſt by this houle of *Vatis*, but I laid, *Here Vatis layburied*. Of the houle itſelf I can write nothing certainly: I only knew it by the out-side, and as it expofeth it ſelf to the view of the paſſenger. Two Caves there are of excellent workmanship, both made by Art, and both alike spacious: the one never receiveth the Sun, and the other retaineth it until Sun ſet. A little Brook therewith runneth divided by Art thorow a Grove of Plantaines, devoured by the Sea and *Aberſia*; ſufficient for the nourifhing of Fish, although daily taken. When the Sea is compofed they ſpare them, but take them when enraged with florms. The chieflie commodity of this place is, in that it hath *Biae* beyond the wallſenjoyng the delights thereof, and ſequented from the incumbrances. This praife I can give it, that it is to be dwelt in all the year long; for it lieth open to the West-winds, and to receive them, that it retaineth them from *Biae*. Not un-advisedly therefore did *Vatis* make election of this place, where now grown old he might� below his idlenes. But the place doth not greatly tend unto tranquillity; it is the mind commandeth all things.

Now remaineth it that we treat of *Tritole*, *Biae*, *Baulis*, and the Promontory of *Misenus*, with their confines, wherein we will proceed in order as they lie, and not as confoundedly ſearc them. And to begin with the North-welt end of the South-welt ide of the Bay of *Patzole*; neare to the place where we left our Boat when we went to *Avernus*: The crooked land here maketh a little Bay, and after a while rifeth bolt upright, upon whos top, and towards *Avernus*, the Mantions of *Marinus*, *Pompey*, and *Cesar*, are faid to have ſtood; gathered perhaps out of that place of *Seneca*, where he faith thofe to whom at firſt the fortune of the people of *Rome* tranſferred the publick riſhes, *Caius Marinus*, *Cneu Pompeyus*, and *Cesar*, builte them houles in the region of *Biae*, but ſcattered them on the tops of the Mountains. This appeared more war-like, to behold from above the under-lying Country. Conifer what ſituation they choſe, in what places, what buildings they erected, and thou wilt find them to be rather Fortrefſes than Paſſages: Thus *Seneca*. But *Pompey's Villa* only ſtood here. Nothing hath this place note-worthy. (for time hath deprived the ruines of their History) but certain wet and dry Baſhs: the former in a Cave at the toe of the Rock, now not preferred, called heretofore the Baſhs of *Diana*. We mounted a pair of high flairs, on the out-side of the Rock, and cut out of the Rock, to the other; where certain Rooms are builte for the benefit of the diſeased. This Sudatory is entred by a long narrow paſſage bewn into the Rock, into which we were fain to go backward or flooping, by reaſon of the vapour, and ſo exceſſively hot, that it forthwith bathed us in our own iwater. But hear we it described by a late Traveller:

*The dry-Baſh high rear'd on a Mountain ſide
Thrſtſt forth three arms, which ſulphurous Fountaines bide
In their extream extens: where ſwallowe night
Still ſtate reſiſt, prefer'd from Phœbus ſight.
Long is the entrance: after white and hot
Pefter the way in midſt of the dry Grot.*

*In primis celo ſita Sudatoria monte,
In tria diuīſus pectus eſt ceu brachia, quotum
Sulphureos extrea tenent humanae fontes,
Solis inacceſſus radiis ſub rupe caueat:
Ingressu via longa pater, cenis impedit abus
Atq; catens mediae prodiſtis agmine foſte.*

Thy

Tritole. Baie.

*Ingredientio cave tollis caput, ardore unde
Fumus agit, toroqne fumante corpore rivi;
Visceribusque trahens animam, vapor astatu' intus.
Si submersus es, & caute' lumina seres,
(Tunc fine luminibus nulli est intrare portetas)
Videt eris, nimium sed non tentare finifram
Dira' vixit enim sit, necet intus perfidus aer,
Promit & nulli tacitas quæstus latebras.*

Called this was formerly *Tritole*, of the rubbing of their bodies; and now by corruption *Tritole*, or, as others say, for that it cureth the Tertian Fever. There be who say, that it was called of old *Trifolus*, and do ascribe the *Trifoline Wine* to this Mountain. It cureth the French Pox, and Fluxes of the head. Men and women have several times alotted them to enter, who sweating here half an hour become prone unto venery, inasmuch that Christian Widows and Virgins were admonished by St. Jerome to avoid the place. Both above and below these Baths were adorned with Images (whereof some fragments do remain in some of them, which together with adjoining inscriptions, expressed and declared their several virtues.) Defaced (as they say) one night by the Physicians of *Salern*, as an impeachment to their profit; they were punished for the same by the Sea, being drowned in their return.

Beyond this, where the Sea doth make a semicircled Bay, stood the principal part of



A. The Castle built by Charles the Fifth.
B. Ruines of Diana's Temple.

C. Ruines of the Temple of Venus.
D. The Baye of Baiae.

the City of *Baiae* (for both *Tritole* and *Baiae* belonged thereto) not the least part thereof stretching into the Sea, the rest possessing the shore, with the sides and tops of the adjoining Hills. It was called *Baiae* of *Baiae* the companion of *Ulysses* here interred, so write they: a place so endued by Nature, and so adorned by Art, that the Lyric Poet doth celebrate it as of pleasure incomparable:

Nullus in orbe locus Baiae prælucet amoenis. Hor. No place on earth surpasseth pleasant Baiae.

And the Epigrammatist,

*Litus beatæ Veneris surcum Baiz;
Baiz superbz dona naturæ:
Ut mille laudem Flacce superbus Baia,
Laudibz dignæ non satis tamen Baiae.*
Mart. l. 11. Ep. 81.

*The golden shore of blessed Venus, Baiae;
The prodigal largess of proud Nature, Baiae,
Though in a thousand verses I praise Baiae,
Yet should not I deservedly praise Baiae.*

I

LIB. IV.

*Thy head advance not, lest fumes is involv,
And all thy body into streams resolve;
And vapours only burning soul exhale
From entrails. Those that stooping go prevail,
And lights keep in; (no entrance without lights:)
But let no dire desire thy steps incite
To tread the left; there treacherous Air assaults
Faint life; no good there's in those silent Vaults.*

LIB. IV.

Baie.

I wonder why *Jesophs* doth call it a little City; when it is said to have extended five miles in length, and in some places two (though in some less) in Latitude, presenting the shape of a finger. Nor was it undeservedly admired by King *Aristobulus*. A declaration of the magnificency and riches of the *Romans*, but too much of their luxury; beautified with ample Temples, multitudes of *Banias*, Imperial places, and the adjoining Manner-houses of the principal *Romans*; whether they made their recourse in the time of peace, and cessation from employments. They forced the Sea to retire, and afford a foundation for their sumptuous Buildings. Scott at in a certain old man by the *Lyric*:

*Ibou Marble purſt to cut, thy end so near,
And thoughblye of thy Tomb, doſt bones rear;
Inmemor ſtruis domos :
Marīq, Baiae obſtrēpēt urget ſubmovere littora
Of muſterīg Seas; not pleas'd with the dry ground. Parum locuples continentē ripa. Hor. l. 2. Od. 18.*

Egyptian Canopus, mentioned before, was a School of virtue, compared to the voluptuous liberty of this City. The Inn (*faſh Seneca*) and receptacle for Vices: where luxury taketh the reins, and is (as in a privileged place) there far more licentious, &c. What a fight it is to fee drunks reeling along the foar; the banqueting of such as are rowed on the water, the Lakes reckoning their continual canzonets, and the like; which laciviousness, as if there lawles, not only sins in, but publisheth? The mind is to be hardened, and removed far from the forcey of enticing pleasures. One Winter only here enfeebled *Hannibal*; and the delights of *Campania* did what the Snow and the *Alps* could not do; victorious in arms, yet by vices vanquished, &c. Thinke thou that *Cato* would ever have dwelt at *Mica*, to have numbered the by-failing Harlots, and to behold so many divers fashioned Boats, be-painted with diversity of colours, the Lake firewood over with Roses; and to have heard the night-noises of fingers? &c. Who ſo is a man had rather be wakened with Trumpets than effeminate harmony. But long enough have we contended with *Baiae*, though with vices we can never ſufficiently. Thus he; Wherefore no marvel though *Venus* had here her Temple, when the people were ſo devoted unto her, and the place it ſelf ſuch an enemy to chality:

*Lavina, as chof as th' ancient Sabines were,
(Thought then her Stoick husband more severe)
Whilſt now Averne, now Lurcine ſte frequent,
Oft bathes in Baiae Bath's at length affents;
To Inf; her husband leaves; in frange fires burns,
Penelope came, an Helena returns.*

And Ovid:

*Need I name Baiae hem'd wiſh sails? Boats rowing
Along the foare, and ſprings from Brimblone flowing?
Ab, cries ſome one, and his fell torment ſhews,
These waters care not as the rumour grows.*

And it ſhould ſcen that the Baths there had that fame undeservedly; wherof *Horace*,

*Antonius Musa faith, that Baiae be
Not for my health: yet take they offence at me,
That in cold water bathe, the weather cold.*

And though the Physicians hereabout of this time, (but ſuch only as have not read *Galen* method, and kill men without punishment) when they are ignorant in the disease, or to ſee in the cure, ſend their Patients to these Baths; yet never was it known that they profited any. They rather tending to pleasure and wantoning: wherof *Pontanus* the *Neapolitan*:

*You wanton Baiae ſhun, Marimes,
And fountainz ſo libidinofoz;
What marvel; Luft doth age undo :
O Tomacel, doth wine ſo too?
Falerium liquor old age chears:
And liberal draughts of Thysons tears;*

*Salaces refugis Marine Baiae,
Et fontes nūmum libidinofoz,
Quid mirum? fenibus nocet libido;
At non, O Tomacel, vina profane?
Et prodefit fenibus liquore Falerius;
Et profund latices Thyoniani;*

Tales

An non & senibus Marine somnus,
Et prodest regere; sponorque prodest,
Bais conniculus quid ipsi?
Quid Therme, nisi molle, tene, misce,
Rotante Cyathos merumque poscent?

And it may be that other Baths, and new-famed Fountains, are more especially frequented to cherish the diseases of the mind, than to cure those of the body. Should we give them an undeserved Title, or make them say more than the truth, if we produced them thus speaking, as the aforesaid Author did the other?

Nostrum si ciolum puella nescis;
Hic est: Pragrativa recede avo,
Qua venis vacua: hoc habet tabella, &c.

Take ease in age, and sleep content?
Than Baie wbst more sumnolent?
What crave the Baths but solace, souls?
Discharg'd from care, and flowing bowels?

The rest I suppress, in that offensively immodest. But I should dwell too long on this place, should I speak of the *Ambasie*, certain infamous women, so called for converting about *Baie*, incredibly impudent, or other their particular luxuries. But behold an egregious example, that pronounceth the works of mens hands as frail as the Work-men. *Baie* not much inferior unto *Rome* in magnificency, equal in beauty, and superior in healthful situation, hath now scarce one stone left above another, demolished by War, and devoured by Water. For it should seem that the *Lombards* and *Saracens* in the destruction hereof had not only a hand, but that the extruded Sea hath again regained his usurped limits: made apparent by the paved Streets, and traces of foundations to be seen under water. The shore is all over-grown with bulbuls and Myrtles, the Vaults and thrown down walls inhabited by Serpents: what is more, the air heretofore so salubrious, is now become infectious and unhealthful. A number of Caves there are all along the bases of the Cliff; many of them were employed for Fishponds, whereto they let in, and excluded the Sea at their pleasure: in which they greatly delighted; framed and maintained with execulsive expences. But especially they delighted in Lampreys, partly for their bellies, and partly for that they were easily kept in their Stews, as not to tender, and longer liv'd than any other. For some of them have been known to have lived threescore years, and some upward. Besides, their familiarity with men was to be admired; having particular names, and coming to the hand, when so called upon. Whereof *Martial*, speaking of *Domitians* Fish-pools which were here in *Baie*:

Pifator fuge, ne nocens recedas,
Sacris pibibus ha naturam unda,
Qui nornit nihil est ob me major,
Quid, quod nonen habent, & ad magistrum
Vocem qualique sui venit citatus?
I.4 Ep/630.

Angler, preserve thy innocence, forbear;
For they are sacred Fishes that swim here:
Who know their Sovereign, and will lick his hand,
Than which what greater in the world's command?
What, that they have names, and when they called are,
Unto their Masters several call repair?

For which they have been of divers incredibly affected: insomuch as *Craffus* bewailed the death of one, no less than the loss of a Son; and built a Sepulchre for it. *Caius Hirinus* who had a Manner-house also in *Baie*, was the first that invented these Stews for Lampreys; who received for the houses which were about this Fish pond two thousand Scutarians; all which he spent in food for his Fishes. He it was that lent *Cesar* the Dictator, six hundred Lampreys to furnish his Feasts in the time of his Triumphs, to be paid again in kind, in number, and by weight: for he would neither sell them, nor exchange them for other Commodities. The Tyrants of those times (not, as *Angulus*, free from this savage palture) took a delight to throw the condemned into these Ponds to be devoured by them; because they would see them torn in pieces in an instant. The Oysters also of *Baie* were exceedingly commended:

Ostrea Baianis certantia, qua Medulorum
Dulcibus in flagis refluxi maris effici opimus.
Accipe dilecte Theon, memorabile manus.
Afon. 38.

Oysters compar'd with those of Baie, sed
By tying Seas in pits of the fresh Lake
Of Meanti, a rare gift, lov'd Theon take.

Sergius Orstus was the first that made pits for them about his house here; more for profit, than to indulge his gluttony. For by such devices he purchased much riches. He also devised the hanging *Bannias*, and Pools to bathe in, on the tops of Houles.

At

At the foot of the Hill that windeth towards *Tritole*, stood the Palace of *Pis*; whereunto *Nero* frequented often, and casting off state and attendance, accustomed to bathe and banquet. Here those of *Pis*'s conspiracy would have executed their purpose; but he refused to give his consent, that his table should be defiled with slaughter, and the gods of hospitality provoked. Of this nothing remaineth but certain Caves and entrances hewn out of the Rock. More within the Bay, on the bending shore, stand the ruines of a goodly Building, called at this day *Tuglum*. It seemeth to have been a Bannia, by the vents in the Walls for the smoak to evaporate, and by the Pipes whic平 on either side conveyed rain-water into the ample Lavers, and other proofs which their reliques remonstrate. Yet some will have it to have been the Fane of *Venus*, for she in *Baie* had her Temple. But whether so or no, the Walls of a magnificent Temple here yet look aloft, scaled more high, and almost against the midit of the Bay; not only known to have been consecrated to misplaced *Diana*, by that testimony of *Propertius*,

Thee, Cynthia, in the midt of Baie plac'd
Where ways along th' Herculean shore are trac'd:

Equid te mediis cessantem Cynthia Baiis
Qua jacer Hercules semita littoribus.

but by the figures of Dogs, of Harts, and Barbels here engraven, which were sacred unto her.

Now upon the high Hill oppisiting *Tritole*, and confining the other end of the Bay, there is a strong Castle, erected by *Philip* the Second, to protect the under-lying Sea, and places adjoining, from the thefts and waftes of the *Turkish* Rovers; manned by three-score Souldiers; where the Manner-house of *Julius Cesar* stood, as is to be collected out of *Tacitus*.

Between this and *Misenus* lies *Bauli*, called first *Baulus*, as much to say, as an Ox-stall; of *Gerions* Oxen, which *Hercules* brought hither in triumph out of *Spain*, where he had a Temple consecrated unto him.

—*Baulus this age*
Corruply Bauli calls—

—*Corrupta Baulia Baulos*
Nuncupat hac area—

for the better sounding of the word. Here *Hortensius* the Orator had his Villa, (the ruines whereof are now buried in earth, & covered with water) who greatly delighted in his fish-flows, and was nick-named *Triton* by *Tully*; for the fishes herin would come to his hand when lo calld; who wept for the death of a Lamprey, and to a friend that begged two Barbels of him, (called *Mulli* in Latine) replied, that he had rather give him two Mules for his Litter. This was afterward possessed by *Antonia* the Mother of *Drusus Nero*, who hung a jewel in the Gills of a Lamprey which she loved. A place famous for the Tragedy of *Agrippina*, here sealed by her dissembling Son, and invited by him unto *Baie*, to celebrate the five days continually feastival of *Misenus*; when by the way, (being by night to come, the better to cloak it) in a Galley deived by *Anicetus* Captain of the Navy at *Misenus*, by Art made looke in the bottom, the shalowd have been, as if accidentally drowned. But the apt to distrust, as inured to like practices, or having had former notice thereof given, caused her self to be carried in a Chair unto *Baie*, where *Nero*'s artificially passionate entertainment, discharged of her tears, the returned by Galley (the Sea calm, and the night starry, as deteting to cloak such a villany) with only two of her own retinue: *Crepinus Gilles* that flood not far from the stern, and *Aesonis* her Woman who lay at the feet. When with great joy relating the repentence of her Son and her recovered favour, the Watch-word was given, and the heavy covering of the place falling down as was ordered, prest *Galley* to death; but that over the Women being stronger than the rest, though shrinking, saved them, the Vessel therby kept alto from parting alunder; so that they were faine to sink the Galley at the tide by little and little. *Aesonis* crying, that the was the Princess Mother, was thin with Poles and Oars; coming to her end by the crat which she used for her tacy: *Agrippina* with silence swimming to the shore, having only received one wound on the shoulder, was faccured by small Birds, and convayed to her house which bordered on *Lucrinus*. When eating in her mind the unlook'd for honour done her, exceeding both bitterness of hatred, the fabric of the Galley to dissolve, neither thaken with storms, nor crushed by rocks; the death of *Aesonis* assuming her name, and lastly, th' wound th' had received, she held it the best

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best course to no take notice of the treachery ; sending *Agerinus* to tell her Son of the danger which she had escaped by the goodness of the gods, and by his good fortunes. But he knowing her craft, and fearing that she should presently practise a revenge, sent *Anicetus* a Captain of the Navy, and a Centurion of Sea-soldiers to dispatch her; who breaking into her houle, and hiding her a-bed, it is said that she presented her belly to the Sword of the Centurion, bidding him to strike it that had brought forth such a Monster ; and so with many wounds perished. *Nero* standing by when the was cut up, (therein no less savage than in murdering) surveying every part of her, said to the by-standers, *That he thought he had not had so beautiful a Mother.* The same night she was burned with base Funerals, and whilst *Nero* reigned, unburied. But shortly after enclosed here at *Bauli* by her household-servants in a simple Sepulchre, called the Sepulchre of *Agrippina* at this day, which we entred : being placed on the side of the rising ground, partly hewn into the Rock, and now having a difficult entry. The roof and sides are figured with Sphinxes and Griffins : but filled greatly with the simulacra of Torches and Lights, born in by such as do enter.

Not far beyond, the Land pointed into the Sea, and there hollowing a little by the industry of *Agrippa*, at *Caispius* appointment, and called the Port of *Agrippa*. Another Navy they kept at *Ravenna*, both serving aptly for employment ; in that from either the one or the other they might make a swift cut, if occasion required, without compassing of Countries, to any part of their Empires within *Hercules* Pillars. *Vologsus Proculus* was Admiral of this in the time of *Nero*, and *Pliny* the natural Historian, in the Reign of *Titus*. Divers stones hereabout do bear the names of Ships, and naval Commanders, with such like Antiquity. At the mouth hereof are yet to be seen certain ruinous Piles. The innermost part, now a filthy Lake, is vulgarly called the dead Sea.

On the far side of this, and stretching further into the Sea, the Mountain of *Misenum* riseth aloft,

Misenum Aoliden, quo non præstant alter,
Æolian Misén, others passing far,
Ære cœre viros, Martemque accendere cantu.
Virg. En. I. 6.

Æneas his Trumpeter, and drowned hard by, by the envy (as they fable) of *Triton*,

*At pius Æneas ingenti mole sepulchrum
Impulit, suaque arma viro, remunq[ue] tubamque
Monte sub aero, qui nunc Misenus abiit
Dicitur, aeternaque tenet per secula nomen.
Idem.*

*But good Æneas a huge Tomb did rear,
His arms, his ore, and trumpet placing there
Under aerial mountain of his name
Misenus call'd, to his eternal fame.*

Called *Arius* before, or having that Epithete given it, in that, partly by Nature, and mostly by Art, it is almost hollow throughout. This Promontory is of all other the most famous for the clemency of the Air, the City here once standing, the Mannor-houses adjoining, the Roman Navy, antick Monuments, Fille-pools, Grotts, Baths, and other admirable Buildings, surving all the Sea-coasts unto the Promontory of *Minerva*, (if measured with the winding shore, 34 miles distant) all which shewed in the title of the Roman Monarchy like to one entire City. Whereof now (*Naples* excepted) there is little to be seen that hath escaped the tuy of fire, of water, or Earth-quakes. Here *Caius Marius* had a Villa, with a place more sumptuous and fine than befitted such a Souldier, after purchased by *Cornelia*, and after that by *Lucullus*, in which *Tiberius* Cesar departed this life (prevented by extremity of sickness) in his way unto *Capri*. The Vault of *Tracovaria* (signifying a passage for water) is near unto this. A part of the same (as conjectured by lotus) which was digged by *Nero*, reaching unto *Avernum* to receive all the hot waters of the Baths of *Raie* ; being covered over head, and on each side cloytered. But this shouldest rather seem to be made for their receipt of the rain that descended from the Promontory, as appears by the conveyances. It is about twenty foot high, the fallen down root obscures both the length and breadth. The middle space is contained between two Walls, 18 foot broad, and 200 long. In either tide of it a passage there is by four doors into four ample Vaults, the arched roofs being joyned with Walls in the middle. The ruins of the City ly below this : amongst which are the remains of a Theatre, in form of an half Amphitheatre. These Theatres were dedicated to *Venus*, as the Amphitheatres to *Mars*; those presenting delights of a more gentle nature.

Where

Where loves imagined are daily sung;

Die assidue feli cantant amores;
Ovid. Remed. Amoris.

yet more anciently to *Bacchus* ; rather from the seeing than hearing assuming that name, of their there presented Dancings, Pageants, and diversity of Spectacles. *Marcus Valerius Massala*, and *Cassius Longinius*, were the first among the Romans that aduentured to erect a Theatre ; although Plays were devised many Ages before.

*First Romulus chose careful plays devis'd,
When Roman Widowers Sabine Muids surpriz'd.
No Veil the Marble Theatre o're-cre'd,
Nor Stage with liquid Saffron then look'd red.
But Bowrie of bougs, which neighbourning Woods impart,
There rudely framed flood ; the Scene lack'd Art.
On seats of turfs the Auditors sit down,
And levy Wreaths their dungling tresses crown.*

*Primus sollicitus fecisti Romule ludos,
Quam juvixit viduos rapta Sabina viros.
Tunc neque marmorco pendebant vela The-
atre,
Nec fuerant liquido pulpta rubra croco.
Illic quis culcans nemorosa palatis frondes
Simplicerit postriz ; Scens fine arte fuit.
In gradibus fedit populus de cespite factis
Quilibet hirturas fronde regente comas,
Ovid. Art. Am. I. 1.*

But how sumptuous they grew from so rude a beginning, the Theatre built by *Marcus Statius* doth declare, exceeding all other Fabricks whatsoever. It had three Stages one above another, supported with three hundred and sixty Pillars of Marble. The lowest Stage was of Marble ; the front of the middle, of glafs ; the uppemost of boards gilt curiously over. Three thousand Statues of Brabs stood between the Columns ; and the semicircle was ample enough to contain fourscore thousand persons. The Furniture of Hangings, Pictures, and Apparel, was answerable to the Magnificencie of the Building ; and all this done by a private man. The parts of the Theatre were four ; the front of the Stage, the Stage whereon they acted ; the place where the Musicians played, (in which the Poets also, and Orators pronounced their compositions) and that where the Chorus danced and sung ; about which sat the Senators. The Spectators sat one above another round about the round, distinguisched according to their quality. The face of the Scene was made so as to turn of a fudden ; and to present new Pictures and places, according to the argument then handled. But herein the invention of *Cario* surpassid ; whole two great Theatres, framed of Wood, hung upon two Hooks, which upheld the whole Frame. In the forenoon they were placed back unto back, and Plays exhibited therein ; in the afternoon turned about in a trice they affronted each other, and towards the later end of the day joyning them together, made of both one goodly Amphitheatre, (the people never removing from their seats,) where Fencers at sharp succeeded the Actors. Thus bore he the Romans between Heaven and Earth upon the truff of the two Hooks : a bold invention, and as bold an adventure. *Nero* in person oft acted in publick Theatres, although Players were silenced by him in the beginning of his Reign, as before his time by *Tiberius*, and after by *Trajan*.

A little removed there are certain Salt-pits, and beyond towards *Canus* we came to a Cistern, not undefervely called *Piscis mirabilis*. This was entred at two doors in the opposite corners (whereof one now is ramm'd up) and is descended into by forty stone-steps. The Vault is five hundred foot in length, and in breidd two hundred and twenty ; the Roof sustainted by four rows of Pillars, twelve in a row, wherein are divers Tunnels wherat they draw up water, now yielding a sufficient light to the same. Without, it appeareth but as a rising Bank ; the Walls within confiting of Brick, and plaistered over with a composition, as they lay, of floor, the white of Eggs, stone beaten into powder, hard as Marble, and not to be foked thorow by water. The making of this some impute to *Lucullus*, by reason of the neighbourhood of his mansion ; but more probably we may do it to *Agrippa* for the benefit of the Navy, into which water was conducted from the River *Serinus*. Those that are called *Centum Camerelle* (into which also we entred) of the multitude of Vaults for the preseruing of water, I rather think to have belonged to *Lucullus* ; mentioned by *Varro*, *Tacitus*, and *Pliny*.

Between *Misenum* and *Baie* there lyeth a long Plain, called by some the *Elysian* field, but more commonly *Mercati di Sabbsto*, environed with ruines ; heretofore a Cirque ; so calld of the running about the the Obelisks that flood along in the middle, with Horses and Chariots. *Tarquinius Priscus* built the first amongst the Romans, between the two Hills *Palatium* and *Aventine*, named *Maximus*, enlarged and magnificently adorned by *Cesar Augustus*, *Trajan*, and *Heliogabulus*. It contained

in length three hundred seventy and five paces, in breadth an hundred and five and twenty; square at one end, and circular at the other; the round and sides compassed with a Rivulet of ten foot broad, and of equal depth; without which were the Walls, containing three Galleries one above another, and built with Seats like an Amphitheatre, where places were assigned to each several calling, large enough to receive two hundred and three score thousand Spectators. Entred it was at twelve Ports. At the square end the Horses under certain Arches had their stand, kept back by a Barrier drawn up upon the sign given. In the midst of the Cirque stood an Hieroglyphical Obelisk, brought by *Augustus* out of Egypt from the City of the Sun, there erected by *Semperetus*, an hundred five and twenty foot and nine inches high. On each side of this stood three les, gilt afterwards over, for the other six Planets, all in a row like the lifts in a Tilt-yard. They used to strew the floor with the powder of white stone. *Nero* caused it to be sprinkled with a green Mineral, found in the Mines of Gold and Brass; *Caligula* with the same, but mixed with Vermillion: *Heliogabalus* with the filings of gold and silver, and forry he was that he could not with Amber: Although the Cirques were generally consecrated unto *Neptune*, yet it seemeth that the Sun had a special interest in this; not only in regard of his Obelisk, but of the twelve Games there exhibited in his honour, signified by the twelve gates, and perhaps having reference to the twelve Signs, as the seven times circling the Lift with their Chariots, had to the seven Planets, and days of them named. That Hieroglyphical Obelisk now standing at Rome in the Lateran, stood in the same Cirque erected by *Constantius*, and by him brought from Alexandria in a Galley of three hundred and Oars, being there left by *Constantine* the Great, who had taken it from Egypt, and with it to have conveyed it unto Constantinople. They adorned these places with the Images of their gods and spoils of their enemies. Before the beginning of the race, they carried their Idols about in a solemn Procesion. Wherfore amorous *Ovid*, fitting in the Cirque by his Mithiles,

Scd jam pompa venit, linguis animique favete: The pomp now comes, hearts praise, nor be tongues dumb:
Tempus adeit plauis, aurea pompa venit: Time fits applause, the golden pomp doth come.
Prima loco fertur sparsa vitoria penitus: Lo, Victory with disarray'd wings leads the way;
Huc ades, aequi meus, fac Dein, vincit amor. Come hither, Goddess, give our love to Venus;
Plaudite Neptuno, nimium qui creditus unda: Serve Neptune they who too much trust to Seas;
Pax juvat, & medea pace repertus amor. With waves we trade not; my foil doth please.
Auguribus Phœbus, Phœbe venatus adsit: Soldier applaud thy Mars, w^t Wars detest;
Artifices in e^re Minerva manus. Peace, love, and Love that in mild Peace thrives best,
Agricola Cereri, teneroque affurgit Baccho: Augurs Apollo, Hamera Phœbe aid:
Pollucem pupiles, Caftora placet eques. Artificers applaud the brain-born Maid.
Nos cibi blanda Venus, puerisque potenteribus armis. Ceres and Bacchus Country-fairies adore;
Plaudimus, incepimus annus diva meis. Champions please Pollux; Horse-men Caftor more:
Ovid. Amor. l. 3. Eleg. 1. To thee kind Venus, and thy Bay that aves
All hearts (affil me) I give my applause.

The place then cleared by the Praetor, chosen for that purpose, the Chariotters started their Horses upon a sign given, clothed in colours differing from each other:

Si viridi prasinove faves, qui coccina fumis; If blue or green you side with, and wear red;
Ne fias illic transqua forte vide. Look left they say, you from your party fled.
Mart. l. 14. Epig. 31.

those of their Faction wearing the same, which grew to so hot a contention in the Reign of *Selimian* between the Green and the Blue, that 40000 were slain at Constantinople. Seven times they drove about the lift, as is manifest by *Propertius*.

Aut prius infesto deposita præmia cursu. Or prize demands before the race be done;
Septima quam metam triverunt ante rotas. Ere wheels seven times about the lift have run.

and he reputed the most skilful, that could drive nearest to the ends of the Lift without danger: wherof *Ovid*, reproving a Charroier,

Me miserum, metam spacio circuit orbis; Ab! from the lift too far his wide wheels stray;
Tende precor validi lora sinistra manu. A stronger hand upon the left reins lay.
Am. 3. Eleg. 2.

A Napkin was the reward of the Victor; as the hanging out thereof a signal to begin. Which grew into a custom upon *Nero's* throwing his Napkin out at the window long at dinner, and importuned by the people to make haste; who often played the Charroier himself. And so had this pastime bewitched the principal Romans, that divers confund their patrimonies therein; declared by *Juvenal's* invective against one,

Who spent his wealth in mangers, nor dote pride
What Parents left, swift on swift wings he flies.

Qui bona donavit præfibus, & cari omni
Majorum centu, dum per volata citato.
Sat. 1.

And to conclude with the same Poets Satirical description of these races.

Mean while Circensis in fibris do celebrate
Idem raccet. Is triumphant state
The hor' thief Praetor sits. In truth I may
With favour of the too great Vulgar say,
To day the Cirque all Rome contain, the cry
Affixes me of the Green-coats victory:
Lose be, the City mauns in like dismay,
As when at Cannæ Consuls lost the day.
This better the bold-betting Youth bytes
To see, who close to his trim Mistre's fits.

Juv. Sat. 11.

The catching and killing of Beasts by the hands of men, which were of a more fearful nature, was also practised in the Cirque; thus expressed by *Vopiscus* in the life of the Emperour *Præbus*: A liberal hunting he bestowed in the Cirque, to be carried all away by the people. The manner of the spectacle was; Great trees by the roots pull'd up by the Soldiers were felled to pieces of timber, in many places conjoined, which when covered with earth, the whole Cirque did appear as a flourishing wood, into which were thrust 1000 Oltridges, 1000 Stags, 1000 Bucks, Goats, Sheep, wild beasts, and other Creatures that live upon grases, as many as could be found out and preserved. Then pulling the people to enter, they caught, and carried away whatsoever they could. From the West end of this Cirque we descended a little amongst certain ruins, where divers Urns are yet to be seen in the concaves of old walls, containing the ashes of the Romans. Leaving the forsaken Promontory that shewed nothing but desolation, we retired to our Boat, and crossed the Bay unto the shore of *Panzole*, to a place where the fund is so hot, notwithstanding wafted with every Bellow; that like it was to have scalded our hands, though suddenly pull'd forth again. From hence we rowed to *Nefis*, a little Island, and but little removed from the point of *Pansilype*; once fabled to have been a Nymph, and beloved of the mountain.

And thee, fair Nefis thrall, Pansilype,
With ireful plaints be calls upon from Sea.

Te quoque formosa caput Nefidis amore,
Pansilype irato compelat ab æquore qualu,
Sannazaria.

Another speaking of the Wine of *Pansilype*,

Lo here Pansilypes tears fled when he mourn'd,
Whilist flying Nefis to a Rock was turn'd.

En tibi Pansilypis lacryma quas fudit ad undas,
Dum fugiens Nefis retinuit in scopulum.
R. 14.

And *Pontanus* describing the Nymphs, declares the condition of the place;

Amongst the Lotis by the shore unspide,
Him Nefis clips, black-kneed, red cheek'd, gray-eyde.

Illum Nifa tenet deserti ad littoris algem,
Nigra genu, croceisque gens, & lumine glauco.

It containeth no more than a mile and a half in circuit; now the possession of the Duke of *Amalphus*, and honoured with his house; heretofore with the house of *Lucanus*; the place made healthful by the cutting down of the Woods, which was formerly otherwife. Of which a certain Traveller,

Next Nefis stands with Sperge flor'd, e're while
Part of Pansilype, but now an ifle.

Post hanc asparagi plenam Nefida videtur;
Pars haec Pansilype quondam, naris insula nunc est.
There

X 3

Multis ibi servat fertiva cuniculus antra,
Antro Typhonos quondam spirantia fumos,
Et circa Eumenidum nebulos trifitis loco.

*There Caves in secret Barrows Conies bold :
Caves that expir'd Typhonian fumes of old,
And flames within the Fury's gloomy Groves.*

It hath a round Tower in the midst over-looking those Coasts, with a little Port turning toward the South, making besides a safe station for Ships between it and the Mountain.

So we past along the side of *Pausilype*, clothed with Natures most rich and beautiful Tapistry; the frequented shore affording diversity of solaces; besides other edifices, bearing the impreisions of sundry ancient Structures. Amongst the rest, that now called *Copius*, a Grot descended into by degrees from the house that stood above it: once belonging unto *Pollio Vibius*, and left unto *Angustius Caesar* by his will. This cruelly luxurious *Pallio* accustom'd his Lampreys, kept in this biew, to feed upon mans flesh; into which he threw his condemned Slaves. Upon a time having invited *Angustius* to Supper, a Boy breaking a Crystall Glas, and for that mischance being to be devoured by Fishes, besought *Angustius* that he would suffer him to dye so wretched, a death. Then the Emperour commanded that they shoulde let him alone; and withal, that all the Crystals which were in the Houle shoulde be fetch'd; which he caused to be brok'n, and thrown into the Fish-pool. Thus was the friend of *Caesar* to be chasht, and well he exercis'd his authority. We will not speake of the roots of Hills here hollowed by *Lucullus*; for which called gown'd *Xerxes* by *Tubero* the Stoick; but proceed unto the house of *Jacobs Sannazarius* that excellent Poet given him by King *Frederick*, and called *Mergellina*, which by his last Testament he converted into a Monastery, having there built a Temple to the birth of the Virgin. And herein his Sepulchre is to be seen, of a fair white Marble, with his Figure cut to the life: from whose mouth the Bees do seem as it were to suck Honey. On the one side is the Statue of *Apollo*, and on the other of *Minerv*, though called by the names of *David* and *Judith*. He is beholding to Cardinal *Bembus* for this there engraven Epitaph.

*Da facio cineri flores; hic ille Maroni
Sincerus Musa proximus, ut tumulo.
Vix an. 72. Obiit An. Dom. 1530.*

*Strew Flowers; Here lies Sincerus in Earths womb;
His Musa, as next to Maro's, to his Tomb.*

Living, this other he made of himself,

*Aetius hic sicut eff. cinceres gaudeta sepiuli,
Jam vaga post obitus umbra dolore vacat.
Aetius here lies; interred after joys;
Our soul by death, now freed from all annoy.*

who writ it poetically, and not in contempt of Religion, justified by his divine Poem; in the same manner he hath named himself *Aetius Sincerus Sannazarius*. This is not far removed from the way which paseth through the Mountain, where we met our Carols; and so returned into the City.

Now upon departing from *Naples*, I was perswaded not to venture over land, by reason of the infalubrious fealon (the Dog-Star then raging) proving often mortal to the stranger, but especially after a rain; informuch, that lately of four and twenty *French*-men, but four got alive unto *Florence*. So that I agreed with a *Gnose* to carry me in his Felucca to *Nepturne*. But staying too long my Companion, (an English-man that dwelt at *Ligorn*) put the Boat from thar, which we were fain to follow in another. Crossing the mouth of the Bay of *Pizzone*, the Seas grew suddenly rough, and we out of hope of safety, when by a *French* Fisherman we were succoured, and in his Bark transported to *Prochita*, where the other Felucca stayed for us.

This Island containeth but seven miles in circuit, fourteen Miles from *Naples*, eight from *Pizzone*, and two from *Inarime*, from whence it is said to have slid, and therfore so called. It lyeth in a low level; yet *Virgil*,

*Tum sonitu Prochita alta tremit,
En. l. 5.*

High Prochita then trembled at the sound.

rather giving it that Epithete of what it was when a mountain of *Inarime*, separated, as the Poets do feign, by *Typhous*:

*Ut nisu ingenti partes de monte revulsas
Inaricam Prochitamque ipsi immiserit astris,
Ac totum subito accepit tremescere istu.
Sannex.*

*The Mountain with huge strength asunder torn,
Inaricam he, and Prochita did throw
To Stars; Heaven trembled at the sudden blow.*

others

others will have it so called of *Aeneas* his Kinf-woman there buried. fruitful it is in Grain and Fruits, abounding with Conies, Hares, and Pheasants. The envitoning Seas are stored with Fish, and the shore with fresh Fountains. To this add we *Pomæ*-*rus* his description, making a Nymph of her:

*By him goes Prochita his spouse, for face
And gulture prai'd: whom painted garments grace
With rasing cochles hem'd, her zone entaid
With Urchinis rough, her breast green sea-weeds brade.*

*Hunc iuxta conjux Prochitela inedit, & ore
Et gelu spectanda, & pectora regnare palte,
Nexibus cochleis limbus sonar, horrida echinus
Zona riget, viridisque sinus frondebat in alga.
Pomæ.*

A little Iland almost adjoining to the West of this, called the Park; where formerly they accustomed to hunt, but now turned into tillage. The Town regardeth the Proprietary of *Milenum*, seated on a neck of the Rock, and defended with a Castle. Divers stragling houles there be throughout the Island. *Johu de Prochita*, a renowned Citizen of *Salem*, was once Lord of this place, from whence he produced his original, who deprived *Charles* of the Dominion of *Sicilia*, and was Author of that bloody Even-long, as formerly declared. Provoked thereto, in that *Charles* had dispossess'd him of *Prochita*; or rather for abusing his Wife, as is reported by others, whom the *Aragonians*, that sole by the fall of the *French*, made Governour of *Valence*.

The weather continuing stormy, we stayed here the day following, and so had the leisure to turvey the near neighbouring *Anariz*, called also *Arima*, and *Inarime*; an Iland eighteen miles about, and no more, though measured with the thore; which thrifeth out many beautiful Promontories. In the mid of the Iland stands the high Mountain *Eponem*, upon whose top St. *Nicholas* hath a Temple, besprinkled with a Fountain of fresh water: The want whereof is here greatly miffed, there being but twelve in the whole Iland, whereas there be of hot and medicinable springs (besides Sudatories) five and twenty. For the earth is full of subterrane Fires, which have heretofore evaporated stones, and raised most of these Mountains; therefore it is feigned to cover *Tiphous*:

*— the painful prison Inarime
By Joves commandment on Typhous thrown :*

*durumque cubile
Inarime Jovis imperis impensa Typhaco.
Vng. l. 9.*

for what signifieth that name *Typhous*, but suppressed Whirl-winds, and impetuous inflammations? Though this Isle was not called *Arima*, and *Pithous* (for both signifie one thing) of the men here signified to have been Metamorphosed into Apes; yet why not of their crafty and belial dispositions? And little better are they at this day; either retaining the savage Customs of their Progenitors, or having their blood dryd up with over-much fire, being prone to injuries, violence and slaughthers. But *Pliny* saith, that it took the name of *Inarime* of the making of carthen Pots, as *Anariz* of the staton of *Aeneas* his Navy. Now called it *Ifisia*, which signifieth strong, in regard of the strength of the Town (some say, of the form exprelling a huckle-bone) regarding *Prochita*. Seated it is on a high craggy Rock, environed with the Sea, though now joined to the self by a long passage of stone; with making (according as the wind doth fit) on each side a Harbour. The Rock is almost leuen burlungs about, affording but a steep and difficult ascent, and that made by mans labour. The Town is strengthened with Iron Gates, and guarded by *Italians*. The Marquess of *Vasto* is Goverour of the Cattle and Town. There are in the Iland eight Villages. The Inhabitants be for the most part poor, yet is the earth in many places not niggardly in her productions. Much more might be said of this Iland; but I now grow weary of this labour.

The next day the wind blowing favourably, we sailed close under *Cums*; and crost a little beyond the mouth of *Vulturum*; a River that riseth in the Country of the *Sannites*, and gliding by *Capus* (but three miles distant from the ruines of the old) here falleth into the Sea; where stood a City (now to be seen) of that name. Between this and *Cums*, but a little removed from the shore, stand the ruines of *Linternum*, ennobled by the Sculpture of *Scipio Africanus*, who graved at the ungrateful accusations of the *Romans*, abandoned the unkind City, and retiring hither here ended his days, as a man of private condition. By this there is a Lake of that name, and nearer the shore a Tower, at this day called *Torre della Patria*. A

A little proceeding, *Sinuessa* shew'd us her reliques, so named of the crooked shore, but more anciently *Sinope*; and then a Greek Colony. Hither the Emperour *Claudius* repair'd, in hope to recover his health through the temperance of the air, and virtue of the waters; but contrarily here met with the Muthrons that poison'd him. At these Baths *Tigellinus*, a beauteous Boy; and a vicious old man, in chief credit with *Nero* for his luxury and cruelty, received the message of his death (then dallying with his Concubines;) which with a fearful and slow hand, in the end he accomplish'd. These waters are said to cure Women of their barrenness; and men of their madnes; but men rather here lose their wits with too much temptation; as women that do it by the force of their virtues; ticknals being but a pretence for their gadding; or old jests at the *Epigrammatist*.

Dicet & hytericam se forsan altera Mocha Another drab to cure the Mother-fits, saith
In sinuella vele federe lacu.
Quanto tu melius, &c.
Mari. I. 11. ep. 8.

She must go bathe in Sinuessa Bath:
Much plainer thine who when thou goest to do
Su b final decus, Paula, tell'st thy husband true.

Not far beyond the River *Liris* hath his Waters dis-seasoned with the Sea; who fetcheth his birth from the *Apennine*, and giveth a limit to the Welt of *Campania*; a boholder, and an umpier of many bloody conflicts, and oft invidious to the Traveller. *Haliparnassus* reports, that he left his course (as that of *Vulturnus*) and ran back to his Fountain, at such time as *Aristodemus* was Tyrant of *Cuma*. There standeth a Tower at the mouth of the River bearing this Inscription :

Hanc quandam terram vastavir gens Agareps This soil once spoild by Saracens, that past
Scandens hunc fluvium, fieri ne posse posse.
Principes hanc turrim Pandulphi condidit Heros,
Ut fit fructori decus, & memorabile nomen.
Mari. I. 3. ep. 22.

This yielding River, to rest like wofe,
Pandulphi that heroick Prince did raise
This Tower, which still renowns the builders praise.

built in the days of Pope *John* the eighth. The Lobsters of this River are commended by *Atheneus*; whereof when *Apicius* had talk'd (who lived in the days of *Tiberius*) a man of great substance, and devoted only to luxury and his belly, he feasted himself at *Minutum* (a City which stood a little up the stream) that he might at all times, and more liberally feed on them. And having heard that far greater were taken upon the Coast of *Africa*, he failed thither of purpose to make proof. But finding it otherwifely, for the *African* Fisher-men fore-knewing of his coming, whilst yet a Ship-board, had presented him with the greatest; without so much as going ashore, he returned into *Italy*. This was that *Apicius* that wrote whole Volumes of Cookery; whose luxury and end are express'd in this Epigram :

Pederas Apici his tricentres ventri, Three thousand pounds upon his belly spent
Set adhuc supererat centes obo luxum. *Apicius* left five hundred to prevent
Hoc tu gravatus, ne fames & stet firmes, Hunger and thirst (a fear that near thee went.)
Summa venenum potio duxit. This, after th' it, thou diest in poison put:
Nil est Apici, rabi gulo ut factum. *Therbin Apicius the great greedy gut.*
Mari. I. 3. ep. 22.

Of the Shrimps of this River, thus speaks the same Author :

Ceruleus nos Liris amat quem silva Marica Blue Liris loves us, whom Maricas wood
Protegit; hinc aquila maxima turba sumus. Shields from the Sun, of small shrimps a great brood.
I. 11. ep. 8.

Marica was the Wife of *Fannus*, adored in this wood, standing near the Sea by the *Minutum*. For *Minutum* (as hath been said) stood but a little above. It sheweth, among other ruines of sumptuous buildings, the ruines of an Aquaduct, a Theatre, an Amphitheatre, &c. In the Marishes hard by *Caius Maricus*, overthrown by *Sylla*, concealed himself; when the authority of his aspect did terrifie the Souldier that was sent to kill him; and so escaped into *Africa*.

Between this River and *Tyber*, lyeth *Latium* (of whom the *Latines*) bounded on the North with the Country of the *Sabines*; taking that name, as most Authors affirm, of *Saturnus* here hiding of himself from the pursuit of *Jupiter*; whereof a Christian Poet scoffingly :

Hither

Hiber, a God, Ifise; the aged bide,
Depriv'd of rule by Sons outragious pride.
Here let me lerk, exil'd; and to your fame,
The land Ile Latium, people Latines name.

Sum Deus, advenio fugiens; præbete latreras
Oculata senem, nasi feritate tyram;
Defectum folio placet hic lugivis & exul
Ut lateam, genti atque loquio Latium dabo no-
men, *Prudent,*

But rather so called, for that no Country of *Italy* lies so broad and open to the view, as doth this between the Sea and the Mountains. We crost the Bay of *Formie*, in the bottom wherof now standeth a Castle, with a Town called *Mola*; where erst *Formie* built by the *Laconians* stood, the recreation and delight of the *Romans*, as appeareth by many notable ruines. A little above, *Cicerio* had a Villa; slain by *Herennius*, as his Servants bore him from thence towards the Sea in a Litter; whom he had formerly defended, when accused for the murder of his Father. Of *Formie* I cannot chuse but insert this (though long) commendation of *Martial*, since it also toucheth the places spoken, and to be spoken of:

O temperate Formie, O sweet shore!
Set by Apollinaris b'fore
All Seats, when tir'd with grave aff'rs, At once be quits both Rome and Care.
Thy chaste nivis Tybar, Tisculum,
The pleasan't ant' Algidum;
Preueile, Antium, Isp' pris'd are:
Dardan Cajeta, Circe, Fair,
Marica, Liris, Salmacia
In Lacrine bath'd, not likt like this, Here mild winds breathe on Theirs face,
Not dull, but lively smooth; quick, pace
The active air to swoln sails tends: Such, Ladies, when faint heat offend,
(So cool) with purple plumes do rafe, Nor for sturd' prey the line far strays;
But fish it tugs from window high But fish it tugs from window high
Throws i' nobon cleas waves betray to th' eye, Thrown i' nobon cleas waves betray to th' eye,
When Eolus rage Nereus feels, When Eolus rage Nereus feels,
Storms sligghting, they from Trencher feed Storms sligghting, they from Trencher feed
Pike, Turbots, which secure Ponds breed. Pike, Turbots, which secure Ponds breed.
The Lamprey swims to his Lord's invite, The Lamprey swims to his Lord's invite,
The Beadle the known Mullet cities, Th' old Barbels bid p' appear do come.
Th' old Barbels bid p' appear do come. When th' joys shall we enjoy, O Rome!
What day in City-tols lose we; What day in City-tols lose we?
At Formie to be shew care-free? At Formie to be shew care-free?
O happy Hindes, this happiness! O happy Hindes, this happiness!
Prepar'd for your Lords you passify! Prepar'd for your Lords you passify!

Thorow this *Via Appia* passeth, of which we shall speak hereafter. Not far from *Mola* stands *Cajeta*, retaining the ancient name, where, long before night, we arrived.

Cajeta stands on the Western point of the Bay of *Mola*, and of the crookednes thereof was so called by the *Laconians* that built it, although *Virgil*,

Thou dying gav'st our shore a living name:
Encausse Cajeta. Now thy fame,
And aches in great Italy (if grace
That any give) retain an honour'd place.

Tu quoque littoribus nostris Encausse rutrix
Eternam mortis famam Cajeta dedisti,
Et nunc servat honos ledem tuus, osieque no-
men, *Hesperia in magna (si qua est ea gloria) signat*
Fra. I. 7.

Others will have it so called of the burning heire of *Enca*'s his Navy by the *Trojan* Women, tired with their tedious Navigations. It hath one only access to it by Land, the rest environed by the *Tyrrhenian* Sea and the aforesaid Bay, which encroaching upon the North-side, lies within the Land like an ample Lake; the West-thore border'd almost with continued buildings. But the City and Cattle lie under a high Hill,

which

which thrusheth into the Sea, and is also included within the same Wall, yet hath little building therupon; crowned with the Mausoleum of *Lucius Munatius Plancus*; though vulgarly and ignorantly called, The Tower of *Orlando*. The building is round of form, and without confits of square stone, lined within with white Marble, and receiving light only from the door. In the fides there are four Concaves where Statues have stood. The top of the Monument is adorned with Spires and Trophies; and the front prelenteth this Inscription:

L. MUNATIUS L. F. L. N. L. PRON. PLANCUS. COS. CENS.
IMP. ITER. VII. VIR. EPULUM. TRIUMP. EX. CE-
TIS. ADEM. SATURNI, FECIT. DE MANUB. A-
GROS, DIVISIT. IN. ITALIA. BENEVENTI,
IN GALLIA, COLONIAS DEDUXIT;
LUDUNUM, ET RAURICAM.

The Mountain and Castle are guarded by *Spartiads*, who will not easily permit a Stranger to survey them. No sooner shall you enter the Castle, but a Coffin covered with black, set on high, presents it self to your view, with this under-written Epitaph:

Francia me dio, jaume,
Espanna es fuerzo ventura,
Roma medio la muerte,
Caeta la sepultura.

France gave me light,
Spain power and might;
Death, damed Rome,
Caet a Tomb.

containing the body of *Charles of Bourbon*, General of the Army of *Charles the Fifth*, and slain in the sack of *Rome*. Name we only the Trophy of *Sempronius Atratinus*, which stood without the City; pulled down to build the Front of a Temple; and the Sepulchre of *Vitruvius*, signified to have been *Ciceron's* by the *Cajetanians*: Whereupon *Alfonso* halting thither, caused the Monument to be freed from the over-growing Bushes, but when by the Inscription he found it to belong to the other, he said, that the *Cajetanians* had received Oyl, but not Wisdom from *Minerva*. Many ruins there are hereabout, that yet accuse the foregoing Ages of Vanity and Riot; amongst the rest those of the Palace of *Fantina* (where for the night following we took up our Lodging) in which they lived so voluptuously. Of whom *Julius Capitolinus*: Many conjecture that *Commodus* was born in adultery; considering *Fantina's* behaviour at *Cajeta*: who disfloured her self with the familiarity of *Marines* and *Fencers*. Whereof with *Marcus Antonius* was told, and persuaded either to kill or divorce her, he replied, *If I put away my Wife, I must restore her Dowry*.

The next day we put again to Sea, towing along a pleasant shore. We pass by the Lake of *Fundi*, that hath a Town of that name at the furthest end, erected out of the decays of the old, fakte not long ago by the Pirate *Barbarossa*. This is the Maritime limit of the *Neapolitan* Kingdom. *Terracina* a City belonging to the Papacy, appeared to us next; so called of *Trachina*, in that seated on a cliff Hill; and *Anxur*, of the Temple here dedicated to *Jupiter, Anxurus*, which is beardedles. Of this Horace in his Journal:

—aque sublimus
Impunitum faxis late carentibus Anxur.
Sat. 5. l. 1.

And rock-built Anxur rais'd on high,
Whose brightness greets the distant eye.

First built by the *Spartans*; who flying the severity of *Lycurgus* his Laws, here planted themselves; then a Colony of the *Volsicians*, and after of the *Romans*. Nearthis,

gelidusque per imas
Quattuor inter valles aque in mare volvitur Usens.
Aen. 1. 7.

Cold Usens thorow low Vallies seeks his way,
And tribute to the Tyrrhenic Sea doth pay.

Three miles below flood the City of *Feronia*, so called of

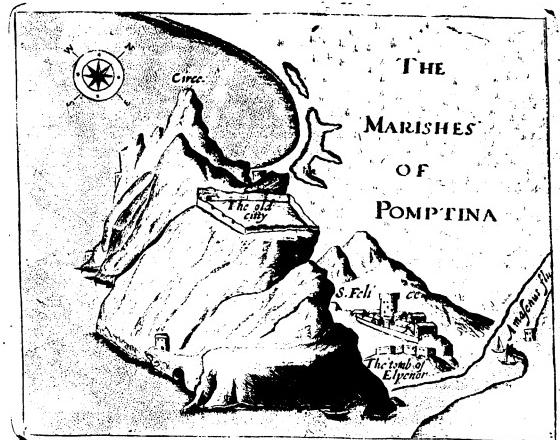
Viridi gaudens Feronia luco.
Idem.

Feronia (joyning in green Groves)

a God-

a Goddess greatly adored. It is feigned, that when her adjoining Grove was accidentally set on fire, the Inhabitants going about to remove her Image, it suddenly flourished. Multitudes of people frequented her yearly Solemnities; where such as were inspired with her fury did walk upon burning coals without damage.

And now we are come to the *Circean Promontory*:



once being an Island; the Marshes not then dried up, that divided it from the Continent. The habitation of *Circe*, who expulsed out of *Sarmatia* (where she had tyrannically reigned after the death of her impoysoned Husband) here made her abode. Of this place and her, thus *Virgil*:

Next on Circean Coasts they plough the floods;
Where Sol's rich Daughter daily chants in Wonds
Not to b' approach'd, and when Stars lights affuse
Sweet Cedar-torchies her proud Roots perfume;
Who webs divinely weaves. Hence groans resound,
Clas'd Lions roar (disdaining to be bound)
In nights whilst calm. The brittled Bone and Bear
Inвед rage; and monstrous Wolves howl there;
Whose forms the Goddess seell by virtue strange
Of herbs, from manly did to begitial change.
Aen. 1. 7.

Proxima Circe raduntur littora terræ,
Dives inaccesso ubi Solis filii lucos.
Affluo refnor canu, refnigie superbis
Utric odoratum nocturno in humine codrum,
Arguto tenues percurrens pestis telos
Hinc exaudiit gemitus, irique Leonum
Vincula recusant & fees sub noce rudentem,
Seigereque sues, arque in praefibibus utri
Seire, ac forma magnorum ultore luporum.
Quos hominum ex facie, Dea fava potendus
herbis.
Induerat Circe in vultus & terga ferarum.

The Mountain was called *Hæs*, of the horrors and calamities of the place. The Fable was fitted to the place, in that producing a number of Herbs and Plants of different virtues. *Circe* signifieth no other than the Suns circumvolution, whose heat and directer beams do quicken whatsoever is vegetable. She is said to have been prone unto love, in that heat and moisture are the Parents of venetious desires; being also feigned to have been begotten by *Sol* on *Persis*, the Daughter of the *Ocean*, and therefore an allurer unto intemperancy; whereby she transformed *Ulysses* his Mates into Beads; (for no better are the lentil) whom he by sprinkling them with *Moly* (which is temperance) an Herb hardly to be found by Mortals, restored again unto their manly proportions. The Mountain mounteth on high, and a loft on the East-side bears the ruins of an old City called formerly *Circe*. Below it stands the New, named *S. Felice*; and nearer the shore a ruine, the supposed Tomb of *Elpenor*; one, and the world of *Ulysses* his Mates, who though restored from the shape of a Swine, betook him again to his cups, and broke his neck in his drunkeynels, here buried by him. Near this *Amalfenus* falls into the Sea and raieth his head from the not far distant hills

o

of *Setinus*; of no obscure fame for their celebrated Wines. The Marshes of *Pontania* do bound the North-side of this Promontory; on the West it hath a calm Bay, and with his Southern Baſis repulſeth the importunate waves, the noife whereof gave invention to the fabulous roaring of Lions, &c. Certain deep Caves there are on this ſide, and by Frigots to be rowed into, wherein the Turkish Pirates not ſeldom do lurk in the day time. The Mountain is ſet about with Watch-towers. The Goddesses deteſting each other, were honoured in this place: called by an ancient Inſcription here found, the Prōmatory of *Venus*; and in the old City *Minerva* had her Altar. *Quintus* here planted a *Roman* Colony; and to this place *Augulus* confined *Lepidus* for ever.

From hence we came to *Nepitum*, where they ſet me ahoire, and proceeded on their Voyage. The Country between this and the River *Liris* is no other than a low Marsh; only here and there certain Hills look aloft, as is declared before, yet producing in divers places the moft excellent of Vines, which grow up by Trees, as thole of *Cacubum*, *Fundis*, and *Setinus*. It was built drained by *Cornelius Cetegus*, and after by *Cesar*, called formerly *Pomina*, in that ſtried over in fundry places, and now *Aſente Palude*. Of this *Lucan*.

Et qua Pontinas via dividit uia paludes.

Lucan. l. 3.

The wet way that Pontinus fens divides.

meaning the *Appian* way; extending from *Rome* by divers circuits unto *Brundusium*: which entring the Marshes at *Forum Apii*, hard by the Hills of *Setinus*, crosses to *Terracina*; and so leading to *Formia*, paſſeth over *Liris* at *Mimurne*. This was ſo called of *Appius Claudius*, who built it on the ſides of ſquare ſtone, then higher than in the middle for the benefit of foot-men; paved within by flint; and broad enough for two Carriages to paſs with eaſe by each other. At every miles end ſtood a little Pillar, and every where places were made for the eaſier mounting on Horſe-back. Adorned it was on each ſide with Houſes and Maſticeums, which now here and there do ſhew thei half-drown'd reliques.

Nepitum doth poſſeſs the ſole of that ancient *Antium*; ſo called, for that it was the firſt City that ſtood on this ſhore; once the chief ſeat of the *Vſcians*, and then powerfuſ in ſhipping, although deftitute of a Haven. Inſomuch as when taken from them by the *Romans*, they fixed the beaks of their Ships in the *Forum at Rome* (called therupon *Raſtra*) where they made their Orationes to the people. It stands upon a Rock, and was much frequented by the principal *Romans* for their folace, and in their reſiſtances from the encumbrances of the City; ſo that it might contend with the beſt for magnificent Builings. In it *Fortune* had her celebrated Temple, the Patroneſ of the City; as ſpeaks this invocation:

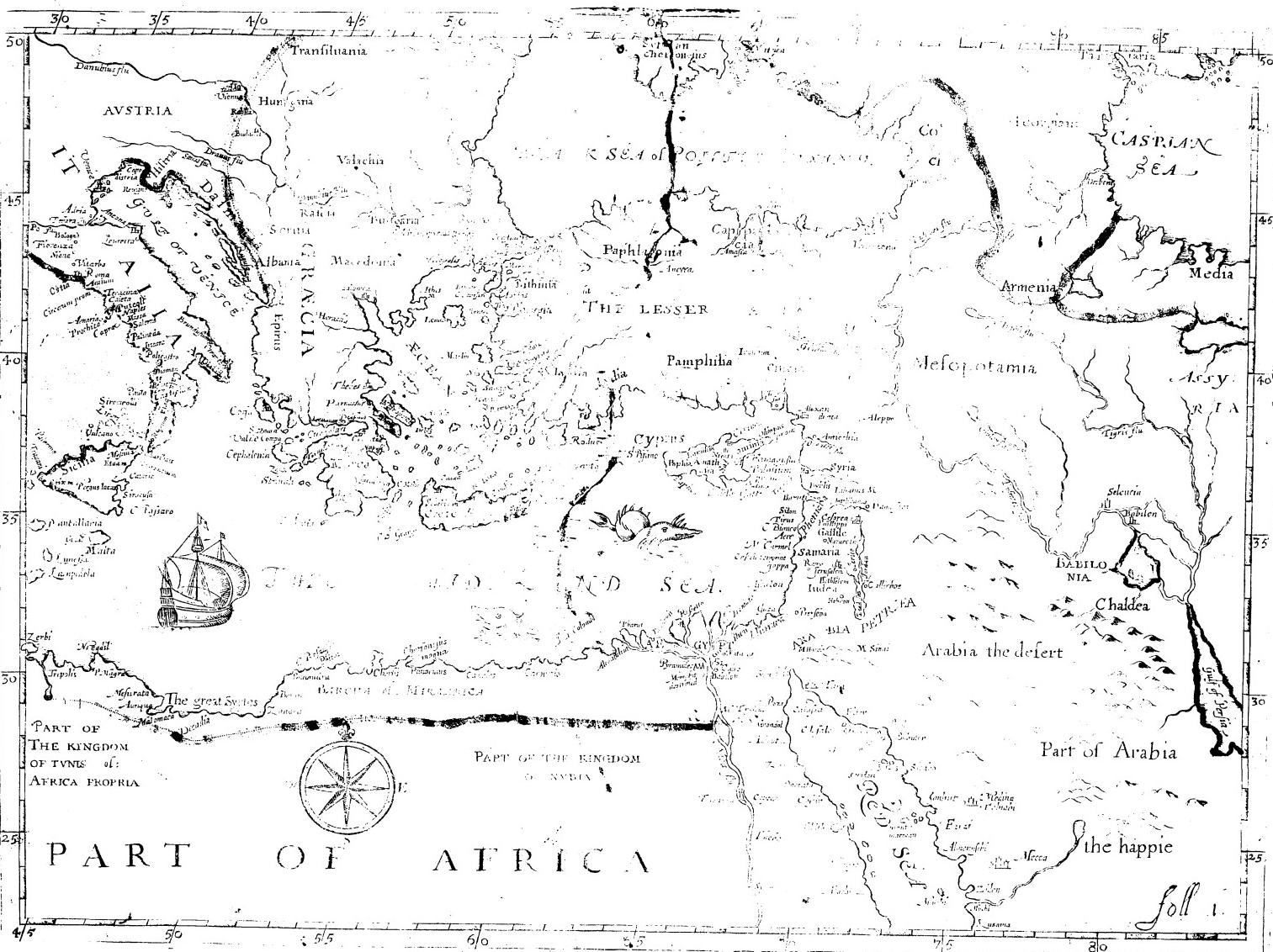
O Diva, gratum quæ regis Antium,
Praſens vel imo tollere con grauio
Mortale corpus, vel ſuperboſ
Vertere funeribus triumphos.
Hor. l. 1. Od. 35.

Sov'reign of Antium not ingrate;
O Goddess, that maſt mean eſteate
Hift power to raife, and triumphs preud
In mournful funerals to cloud.

The ſlopes of the Rock gives a natural strength to the City; fortified besides with two Caſtles, ſurveying the ſea, and commanding the ſhore. The Buildings are old, the Inhabitants none of the civilluft, ſubject it is to the Papacy.

About one of the clock next morning, I departed with a guide of the Town. We entred a great Wood, in the time of Paganism ſacred unto *Jupiter*. Having rid thorough it before the Sun was yet an hour high, we mounted the more eminent hill, which gave us the full view of the large under-lying level. We paſſed then thorow a Champaign Country, rich in wines and grain, ſeatled with variety of objects, until the parched earth reflecting an immoderate and unwholeſome heat, enforced us to houſe oufelves in an Inn ſome fifteen miles diſtant from *Rome*, unto which we rid in the cool of the evening. Having ſtayed here four days (as long as I durst) ſecured by the faith and care of Mr. *Nicholas Fitz-Herbert*, who accompanied me in the ſurveying of all the Antiquities and Glories of that City, I departed to *Siena*; and having been *Florence*, *Bologna*, and *Ferrara*, embarked on the *Po*, and ſo returned unto *Venice*.

Finis Libri quarti & ultimi.



Project of the Grand Sérvice Scenario from Gallid

Part of Asia

Sancta Sophia

